

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., October 15, 1925

NEW SERIES  
VOLUME XXVII, No. 42

Brother A. D. Muse was taken with appendicitis just after closing a meeting at Shady Grove in George County and was operated on at the hospital in Laurel. He was seriously ill at the last report.

Davis Memorial Church in Jackson has called Brother D. H. Waters and he will begin his work with them immediately. He graduated from Mississippi College and from the Seminary. We are glad our people have brought him back home.

Dr. J. L. Johnson and Dr. W. A. McComb spoke at the First Church and at Griffith Memorial Church in Jackson Sunday morning and night in the interest of the Woman's College. They made a fine impression and are looking for a generous contribution to the Endowment.

Of the 182 preachers in Fort Worth Seminary, three fourths are doing pastoral work, 62 for full time.

Calvary Church, near Louisville, passed very complimentary resolutions about Pastor S. G. Pope, whose resignation was necessitated by his going to Moorhead.

C. S. Moulder says Clarke College is progressing nicely, having passed the 200 mark. This made the feathers fly, for they had chicken for dinner to celebrate.

Seminary Hill Church in Texas will pay the salaries of three foreign missionaries over and above their budget. They appeal to others to come into the same happy purpose.

Pastor D. I. Young has resigned at McCool, Bear Creek and Beulah. He is open to work where the Lord leads. He is a graduate of Mississippi College and has had good success in his pastorates.

Calvary Church of Jackson has almost reached the amount, \$60,000, necessary to begin their new building. They will issue bonds for \$75,000 and hope to sell their present property for \$50,000 or more, thus completing the project.

Brother T. L. Sasser is pastor at Murphy, N. C., and has just had the greatest revival in the history of the church. There were 118 additions. In his pastorate of two years the membership has been doubled. Ground has been broken for a modern building, three stories, seating 900 and accommodating all departments. Most time for him to come back home.

By a resolution Central Association of North Carolina requested their State Convention to ask the Executive Committee of the Southern Baptist Convention to designate some Sunday in the early part of 1926 upon which every Baptist Church of the South shall be asked to make a generous offering apart from pledges to lift the debts from our Foreign and Home Boards.



FORTY-FIRST AVE. CHURCH, MERIDIAN, MISS.

## AN INVITATION

Picture of Forty-First Avenue Baptist Church, Meridian, in process of construction. The members hereby invite all visitors to Mississippi-Alabama Fair to visit them on 41st Ave. and Paulding Street. Special invitation to prayer meeting Wednesday night, October 14th.

—J. C. Richardson, Pastor.

Dr. E. B. Topp, President of the Negro Baptist Convention of Mississippi, died October 5th. He had been many years a valuable leader among his people in Mississippi.

Central Church, near Hattiesburg, gave up Dr. Yarbrough with great regret and passed very kind resolutions about him. His going was due to his absence while doing some work for the Louisville Seminary.

Brother J. M. White of West Point writes that they have secured a pastor in Brother E. F. Wright of Williamsburg, Ky. The church and community from which he comes write most cordial commendations of his character and work.

Pastor M. A. Treadwell reports a great meeting at Bauxite, Ark., the most far reaching in the history of the church. Evangelist J. W. Hickerson preached the old time Gospel. Mrs. Hickerson had charge of the young people and did it well, securing a great attendance. Mr. H. A. Kelly led the music. There were 63 added to the church, making a total of 285 in the past 27 months.

Evangelist J. W. Hickerson writes that they had a splendid meeting at Wyaconda, Mo., recently with 18 additions, 14 of them by baptism, and there were 3 volunteers for special work for the Lord. Rev. Hallie Rice is the splendid pastor there. He is a fine pastor and a real man of God and is doing a great work for the Lord there. His good wife is a real helpmate to him in his work for the Lord. We are just starting a meeting at Farmington, Mo.

Pastor S. J. Rhodes has begun the publication of The Baptist Announcer at Lucedale, in the interest of his two churches, Rocky Creek and East Moss Point. It is well gotten up. We appreciate his high commendation of the Baptist Record.

The General Convention of the Protestant Episcopal Church, meeting in New Orleans, approved the sentence deposing Bishop Brown for heresy. He has attracted a great deal of attention to himself of late years and been a thorn in the flesh of his church because he wished to interpret not only Genesis allegorically and figuratively, but all the Episcopal statements of doctrines. This allegorical and figurative business appears to be a new form of ecclesiastical dementia.

Mr. George W. Walton, Mayor of Newton and prominent member of the Baptist church, passed away last week.

Pastor C. S. Henderson declines the call to Carbondale, Ill., and will remain at Greenville to the joy of his congregation.

Sunflower Association, according to Moderator Dr. J. A. Maxwell, will meet October 27th at Nora Smith Memorial Church, five miles west of Drew.

A babygram announces the advent of Herman Eager Trotter, Jr., September 25, weight 8½. May he be worthy of all his illustrious forbears. He is up in Rhode Island.

Since Dr. J. T. Christian resigned at Collins, Mr. T. J. Thames was appointed pulpit committee. This church is in position to make good progress and we hope the Lord will send them the right man to lead them.

Pastor D. A. McCall of Lyon is planning a trip to South America in February to visit the Mission fields of the Southern Baptist Convention. One of his deacons is considering the trip also.

Clinton Church begins the regular annual revival meeting on the fourth Sunday. Dr. J. W. Mayfield of McComb is to be the preacher. Will not every reader of The Record engage in prayer for the blessing of God on this meeting where are so many of our boys and girls?

Dr. John J. Wicker has returned from a big Christian Cruise to the Holy Land and Europe, and will enter upon his evangelistic work, holding his first meeting in Norfolk, Virginia.

The Wicker Tours had a most successful season, and have chartered the S. S. Sinai, sailing early next July, for a big Christian Cruise to the Holy Land, Egypt, Greece and Europe. The rates will be from \$650 up. If you are contemplating a trip to either Europe or Bible Lands address The Wicker Tours, Richmond, Virginia.

**GOING? State Convention at New Albany**



Rev. T. J. Moore of Hattiesburg, Miss., has been sending in nice lists of subscriptions to the Record.

Remember Prof. Scopes? They say he's gone to the University of Chicago to learn more about evolution.

The Baptist reports a "holy rumpus" in the camp of Mrs. A. S. McPherson, a Baptist woman preacher on the Pacific Coast.

It is reported that Dr. J. W. Porter has sold the Baptist Book Concern of Louisville, Ky., to the Baptist Sunday School Board of Nashville, Tenn.

The Baptist Orphanage of South Carolina has a church of its own. Every member is a tither and gives to every object fostered by Southern Baptists.

Pastor Harmon Holcomb of Mansfield, La., has been called to Columbus Street Church in Waco, from which Dr. R. G. Bowers recently went back to Kentucky.

The Western Recorder tells us that E. F. Wright of Williamsburg, Ky., becomes pastor at West Point, Miss. The brethren will give him a great welcome.

Rev. L. E. Lightsey, assisted by Rev. H. C. Joyner, has placed the Record in two of Brother Joyner's churches. Also sent a good number of other subscriptions.

An unknown correspondent writes of the great good done by the sermon preached by Bro. E. V. May at the Madison County Association. We can believe it without any strain on our faith.

It is said that the New York Presbytery, which has been conspicuous in its support of Modernism, is the only large presbytery in the United States to suffer a loss in numbers last year.

Secretary Solomon is reported as saying that 72 per cent of the Baptist churches in Louisiana are ministered to by preachers who make their living in some other way than by church work.

Pastor E. C. Rushing reports: "We had ten additions to the church at Raymond Sunday—one on profession of faith and nine by letter. We also received \$432.00 for Missions on that day. The young people in the A. H. S. are lining up in a fine way."

Pastor Hodge has just closed a good meeting at Union Church in which several were baptized. A large number of professions of faith by those who are already members of other churches. He was assisted by Brother J. M. Metts.

Pastor O. G. Green is happy that the plans for the new church at Hazlehurst are completed and in the hands of contractors who are to bid on the construction. The revival meeting begins October 25, and Dr. W. C. Reeves of Clarksville, Tenn., will assist in the revival.

Sunday the editor had the privilege of preaching at Immanuel Church, Hattiesburg. We never preached to so many girls and they are good listeners. The congregation is composed largely of students and faculty of the Woman's College. But there was a good sprinkling of other excellent people.

Dr. E. H. Marriner, pastor of the Leland Church, completed his first year there on Sept. 30. During the year 109 were added to the church—51 by baptism, 55 by letter and 3 by statement. The cash offerings amounted to \$26,076.79, of which \$14,335.52 went to local expenses and \$11,741.27 to Missions.

Dr. Charles T. Ball, President of Eastern Baptist Theological Seminary at Philadelphia, reports an enrollment already of over sixty students, fine men from many states. Half of them are taking the course leading to full graduation in the Master of Theology degree, several holding the B.A. degree from the best colleges.

Rev. C. S. Curtis of Summit, Miss., R. No. 5, writes that he thinks two of his churches will put the Baptist Record in the budget at an early date. Brother Curtis is working hard to make his churches one hundred per cent in reading the Record.

The church at Liberty is fortunate in securing for pastor Brother H. H. Webb of Moorhead. He has done good service in his former pastorates at Poplarville and Hattiesburg. The church at Moorhead in co-operating with Sunflower Church has called Pastor S. G. Pope of Louisville, and it is announced that he has accepted.

Brother B. L. McKee, during the summer held a meeting at Morrison Chapel, four miles northwest of Cleveland. He found 20 Baptists whom he organized into a church. There were 26 others who came later by letter and 20 for baptism. They reported to and joined the Bolivar County Association.

Dr. Joseph Fort Newton, who began as a Baptist preacher in Texas, has arrived as rector of an Episcopal church in Philadelphia. He was a student at the Louisville Seminary, went to London as a Congregationalist preacher in City Temple, made famous by Joseph Parker, returned to America and has been pastor of a Universalist church in New York City.

Brother L. I. Thompson reports a better representation of the churches this year than last at Rankin County Association, which met at Florence last week. Brother Courtney, the moderator, preached the sermon, and Brother Martin was re-elected clerk. Brother J. E. Byrd represented the Convention Board. The reports were well discussed. The Association goes to Brandon next year.

The Mission Board of North Carolina has accumulated a considerable debt. Their Secretary will ask the Convention which meets this year to limit the Board in its appropriations for next year to the amount received this year and that of this amount enough be reserved to pay off one third of the indebtedness. Dr. Livingston Johnson thinks this plan might work well in the Southern Baptist Convention also.

Pastor M. Ashby Jones of Atlanta, opposed the action of the Governor of Georgia in calling on the people to pray for rain, on the ground that it implied that God had made a mistake in withholding rain. Wonder if he has any objection to the work of the man in California who has more than once produced rain by an electrical device. Or does he object to the irrigation system in several western states by which a desert has been turned into a garden? What could a person pray for if his theory is correct that prayer implied that God had made a mistake?

The Baptist of Chicago says about Mr. Hughes' speech on the Tennessee law on teaching evolution in the public schools: "Mr. Hughes made the whole issue perfectly clear by the statement of a single principle, namely, that no religious limit may be placed by the state upon the teaching in the public schools."

That is surely a queer position to take, and an impossible one, that "no religious limit may be placed by the state upon the teaching in the public schools". According to that any sort of religion or infidelity may be freely taught in the public schools by anybody that happens to be a teacher. A Roman Catholic nun could teach Romanism to Protestant children and nobody could

interfere with it. What queer notions are going the rounds!

The following have sent in one or more subscriptions: Who will be next? J. T. Skelton, Goodman, Miss.; Mrs. S. A. Roberts, Ruleville, Miss.; Mrs. J. G. Greenoe, Vicksburg, Miss.; S. J. Rhodes, Lucedale, Miss.; Mrs. C. A. Johnson, Pine Valley, Miss.; T. E. Marshall, New Albany, Miss.; T. L. Harris, Red Banks, Miss.; A. J. Aldridge, Lorman, Miss.; C. M. Sherrouse, Biloxi, Miss.; W. R. Hunter, Marshulaville, Miss.; Mrs. I. W. Nabors, West, Miss.; B. W. Mathis, Sr., Crystal Springs, Miss.; H. S. Archer, Centerville, Miss.; R. A. Kimbrough, Charleston, Miss.; D. L. Humphries, Marshulaville, Miss.; Dr. J. S. McNeal, Swiftown, Miss.; Mrs. J. C. Buckley, Pine Valley, Miss.; R. L. Breland, Coffeetown, Miss.; Mrs. C. W. Mothershead, Ebenezer, Miss.; Rev. Leslie E. Roane, Calhoun City, Miss.; Rev. J. E. Jennings, Myrtle, Miss.; W. R. Gilmer, Sontag, Miss.; Rev. A. M. Nix, Belmont, Miss.

Dr. Jno. A. Held, who has been pastor for more than seven years of the First Baptist Church at Bryan, Texas, has been recently called to the First Baptist Church, Mexia, Texas. During the seven years at Bryan, there have been three other Baptist churches organized: The Mexican Baptist, the First Church, College Station, and the College Avenue Baptist Church; yet the First Baptist Church is much stronger than when he became pastor of it seven years ago.

There has been received nearly 800 members during Dr. Held's pastorate. There has been raised and paid out \$140,000 for all purposes and plans laid for a new house of worship. The First Baptist Church at Mexia has a membership of over 1,200; a new house of worship, costing about \$100,000, and the church is working to build a new pastor's home and also a home for the pastor's assistant.

It is doubtful if any Association of its size has as many graduates from Mississippi College in attendance as the Bolivar County Association. We counted more than half a dozen in the house and some probably escaped our count. There are only fifteen churches in the Association. There were reported nearly 100 baptisms and about \$6,000 given to the 1925 Program. Several churches had not sent in their reports when the meeting closed, lasting only one day. We were taken out to Pace, the place of meeting, by a brother who is said not to have eaten a bite in two years, and he is a good chauffeur. The people were pouring out of the house for dinner as we arrived. It was raining and they hurried back in, each carrying a plate well filled, and another was given each guest later on. No wonder Pastor Kinsey grows in grace as well as grace. We heard much praise of the sermon by Brother Flowers and a speech by Brother Hewlett. The Moderator had gotten up a good crowd by advertising and sending out programs and other notices. Of course Judge Jackson was re-elected. Brother Taylor was made Clerk and Brother Souter Treasurer. A report was read covering all the departments of work and all items on the program, and then the brethren were turned loose on it. They were good to the editor and he had the first chance, speaking on the Co-operative work. Brother W. R. Cooper was a visitor and made a fine address. He was among old friends. Brother Kinsey spoke on our Educational Institutions; Brother Amacker on Hospitals, from experience and garnered information. One of the ladies spoke on the W. M. U. work. Brother McKee gave an informing digest of the year's work. All were good speeches and we have never heard more uniformly good addresses. Brother Dudley introduced a resolution recommending industrial education for negroes and urging that they be protected in person and property. It was unanimously passed. All went away feeling it was good to be there.



## A CHAPTER IN CHRISTIAN HISTORY

By President E. Y. Mullins, Louisville, Ky.

In a former article it was shown that the Bible does not teach science. The contrary theory, unsupported by the Scriptures themselves, had led to many needless and hurtful controversies. The following statements may be made about science before I indicate some of these controversies.

First, science searches for the facts of nature. Second, in her search she makes many mistakes. Third, her mistakes are gradually corrected by improved and better science. Fourth, nature is God's book of physical law, as the Bible is God's book of spiritual truth. The right of science to search nature for truth is as unquestioned as the Christian's right to search the Bible for truth. Fifth, conflicts arise only when science transgresses the limits of its own field, or Christians transgress the limits of Biblical revelation. But here we confront a tragic story. For there have been many conflicts.

One of the earliest was over the question whether or not the earth is round, as guessed originally by Pythagoras, Aristotle, Plato and other Greek philosophers. Wise Christian leaders left the problem to the guessers. Basil of Caesarea said it is "a matter of no interest to us whether the earth is a sphere or cylinder or a disk, or concave in the middle like a fan." But a zealous Christian monk in Egypt thought he saw a deadly conflict with the Bible. He proceeded to build up a "scientific" view from Scripture to oppose what was to him a deadly heresy, the idea that the earth is round. This monk's name was Cosmas.

Cosmas began with the description of the tabernacle in the ninth chapter of Hebrews. He also quotes Isaiah and Job. The universe is made on the plan of the Jewish tabernacle. There are two compartments. In the first, men live and stars move. Above, the angels live. The angels push and pull the planets and the sun to and fro. They also open and shut the windows of heaven to give rain, according to a Scriptural statement as to these windows. Others came in to aid Cosmas and his theory. It was buttressed by much Scripture. It was affirmed that at the last day God would damn those who held any other view. The view of Cosmas lasted hundreds of years after it was announced in the sixth century of our era. The idea that the earth is a sphere was a damnable heresy.

Another instance was the theory of the antipodes, that is, that there are inhabitants on the other side of the world. This, of course, grew out of the other theory that the earth is round. It was denied and the denial buttressed by Scripture teaching that there could be no inhabitants on the other side of the world. One Christian writer asked: "Is there anyone so senseless as to believe that there are men whose footsteps are higher than their heads? That the crops and trees grow downwards? That the rains and snow and hail fall upward toward the earth?"

Thus it became rank heresy to hold that there are inhabitants on the other side of the world. Two Scripture passages especially were cited. In Psalm 19:4 we read "Their line is gone out through all the earth, and their words to the end of the world." So also Paul taught in Romans 10:18 concerning the preachers of the Gospel: "Verily, their sound went into all the earth, and their words unto the ends of the earth." Augustine, the great theologian, championed this position. If the world has an "end" or "ends," as these Scriptures teach, it cannot be round and there can be no people on the other side. Besides, he said, the "Scriptures speak of no such descendants of Adam." Still further if such people exist they could not see Christ descending through the air at his second coming. The view became a dogma of orthodoxy. Wise leaders like Basil and Ambrose granted that it was not a vital question. A man might be saved who held the view. But the majority

held that a man's soul was lost who held that people live on the other side of the world. This form of heresy and this kind of orthodoxy continued through several centuries. There were instances of burning at the stake for the heresy. All was based on a false interpretation of Scripture, and on the theory that the Bible teaches science. Men failed to see the distinction between the Scriptures themselves and their own interpretations of the Scriptures.

The prevalent theory, supposed to be based on Scripture, that the earth is shaped like the tabernacle, with two ends, held away hundreds of years. A church bishop in the eighth century named Virgil accepted the opposite view that the earth is round. Pope Zachary, as the infallible teacher of Christendom, declared that the new theory was "perverse, iniquitous, and against Virgil's own soul." He said he would drive Virgil from his bishopric.

A powerful argument from Scripture was made by one theologian named Tostatus. The apostles, he said, were commanded to go into all the world and preach. They did not go into any such part of the world as the antipodes. Therefore, no antipodes exist. He took the phrase "all the world" as a literal, exact, scientific statement. On this assumption his conclusion was logical. But his assumption was false.

Columbus, in 1492, was bitterly opposed in his voyage of discovery on the "orthodox" ground that the world was not round. Even after his great discovery of America some doubted. In 1519 Magellan sailed around the world. He brought knowledge that there are people on the other side of the world. He proved conclusively that the world is round. Even then some doubted. Gradually scientific proofs multiplied and missionaries brought back knowledge of the antipodes. No intelligent person now denies the facts. Yet well meaning Christian people fought the truth for twelve hundred years on the false theory that the Bible teaches science and that its teachings were against the idea of a round world.

Most of the Christians previously referred to were Catholics. But Protestants also committed the same errors. John Calvin was one of these. When Servetus was tried for Arianism by Calvin a quotation from a writing of Servetus was cited to the effect that Judea is not a land "flowing with milk and honey" but is in the main rocky and barren. This was declared to be contrary to Scripture, in that it "necessarily inculpated Moses, and grievously outraged the Holy Ghost." Calvin forgot that several thousand years had passed since Moses and that changes might well occur. Travelers today know that Judea is in large part rocky and barren.

As is well known the "orthodox" theory of the universe was that the earth is the center, and that the sun revolves around the earth. Copernicus, just before the Reformation, announced the heliocentric view, that the sun is the center, and that the earth and other planets revolve around it. This theory had been in existence since the days of Pythagoras several centuries before Christ. But it was simply a guess. No conclusive proof was forthcoming that it was true. In fact it took many centuries to prove this theory. Copernicus, of course did not fully prove the theory. But he started the modern revolt against the older theory.

I will not here repeat the story of Galileo, who came later and invented the telescope. It is well known that he was persecuted by the Catholic Church and compelled to recant. He was imprisoned for his views on the theory that these views were directly contrary to the Scriptures. Long before Galileo the opponents of Copernicus said: "If your doctrines were true, Venus would show phases like the moon." Copernicus said reverently: "You are right; I know not what to say: but God is good, and will in time find an answer to this objection." Many years later, as if in fulfillment of this prophecy, in 1611, Galileo by means of his telescope, showed the

phases of Venus. Anybody can see them now through a telescope.

Protestants as well as Catholics fought Copernicus and Galileo on what they alleged as Scriptural grounds. I give a few quotations from Protestant opponents of Copernicus. Martin Luther said: "People give ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. \* \* \* This fool wishes to reverse the entire science of astronomy."

Melanchthon, another great reformer, said: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men \* \* \* have concluded that the earth moves. Now it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it." He proved from the Psalms and Ecclesiastes that "the earth stands fast" and that the sun moves around it.

So also John Calvin held that the view of Copernicus that the earth moves is deadly heresy. He quotes the ninety-third Psalm, first verse, to the effect that "the earth is established that it cannot be moved" to prove that Copernicus was wrong. He asked: "Who will venture to place the authority of Copernicus above that of the Holy Spirit?" For a long time after the Reformation many Protestants continued to teach that the Copernican system was opposed to Scripture. John Wesley, even, declared that the new ideas "tend to infidelity."

To show the lengths to which zealots went in opposing Copernicus I quote from a Jesuit named Melchior Inchofer, who said in 1631: "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred; argument against the immortality of the soul, the existence of God, and the incarnation, should be tolerated sooner than an argument to prove that the earth moves."

Long ago intelligent Christians have outgrown the idea that the Copernican view is against Scripture. Every bright schoolboy and school-girl knows better. They know that when the Bible refers to the rising and going down of the sun it is not speaking in the exact language of the science of astronomy. Occasionally an ignorant person, well meaning and having a zeal without knowledge, still insists, with John Jasper, that the sun "do move" around the earth. We know well that if we take in the scientific sense Scriptural language referring to nature and stake the inspiration of the Bible on the issue we destroy the authority of the Bible in the minds of all informed people. When the Bible speaks of sunrise, and the "ends of the earth," and the "four corners of the earth" we are bound to understand these expressions as the language of everyday life, not the language of science.

We should surely learn some lessons from the long chapter of follies which I have indicated in the preceding. When the Bible says "the earth is established that it cannot be moved" we know that it does move. But we know that there is no conflict with science because the Bible is using popular language and not the language of science. When the Bible refers to the "four corners of the earth" we know that the earth is round and has no corners. But we know there is no conflict with science, because the Bible is using language that would be understood by the people of the times, not the technical and exact language of science.

A thing may be true practically, or metaphorically, or literally, or scientifically. And all these kinds of truth may be fully true. Jesus said: "This is my body." That is true metaphorically. The author of Leviticus says the coney chews the cud. That is true practically. He seemed to the observer to do so. The apostles preached the Gospel to the "ends of the

(Continued on page 6)



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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## DESIGNATED OR UNDESIGNATED

A matter that has developed great interest and a good deal of inquiry among our people is as to whether any individual Baptist contributor to denominational work may designate his gifts for any specific object, and when he sends his money, or the church treasurer sends it, to the Mission offices in Jackson, whether it will go to the cause specified. Let it be understood once and for all that any man has a right to say to what object his gift shall go. The responsibility is on him, and the Mission Secretary will see that his money goes just as he directs it. The whole program of Southern Baptists makes provision for this and nobody will interfere with it. Under the plan now in operation this designated gift goes to its proper object without any other money being deducted from this object from any other source. There is no evening up by taking undesignated gifts from this specific object. The only thing which people who make designated gifts will have to remember is that such gifts are not a part of the annual program, that is they are not to be counted as a part of the churches pledge to the program. They are an entirely separate gift.

And now as to the wisdom and the unwisdom of designated gifts. In the first place if all gifts were designated there would be no co-operative work at all. There would be no place for a Convention or a board and there would soon be no work to which we could contribute. This means that a large amount of money must be given undesignated or the work will stop. This does not mean that the giver does not know to what his money goes, for the objects and ratios are published in every Convention minute. It means that we must have faith in the wisdom and honesty of one another or we can't work together. And if we don't work together we don't work at all, for that is the only way the work can be done.

Again the percentage of gifts to each object is determined by men who act as representatives of the denomination, men who are familiar with every department of the work and interested in it all, anxious for all of it to be supported and to prosper. The representatives of all departments of the work are among those who determine these percentages, and they agree to them. They ought then to be satisfied with it and to work for the whole budget. Under all ordinary circumstances they do accept the percentages cheerfully. These percentages or ratios are voted on by the whole body of representatives assembled in Convention.

Emergencies sometimes arise in which some one interest must be taken care of by special designated gifts. In this case all accede to it. But in all ordinary circumstances the budget takes care of our work. This will be done better if the gifts of our people are not designated for the benefit of one department and to the loss of others.

## ABOUT APPORTIONMENTS

It seems difficult for some people who seem intelligent in most matters to distinguish between an apportionment and an assessment. Recently we heard a high state official, a Baptist, say there was no difference between the state's taxing a man for the support of its schools and a Baptist Convention apportioning a certain amount to the various churches to be given to the denominational schools. It is hard to know what a man has done with his thinker while his lips are thus employed. It looks like everybody would know that a Baptist apportionment is a suggestion and a request for so much money to be raised for a co-operative program. There is no way of enforcing its collection, no penalties for failure to be visited on those who do not give. Every Baptist knows he may give it or not give it as it pleases him. Baptists have freedom to the limit and they don't fail to use it.

And there's the rub. Paul says, "Only use not your freedom for any occasion to the flesh, but through love be servants to one another". To be specific: The Southern Baptist Convention is our medium of co-operation. Every year a program is laid out for the year ahead of us. This necessitates a budget, that is a certain amount of money to be raised and divided among all the objects fostered. It is now \$15,000,000 for the year. This is divided up among the States. Mississippi Baptists adopted a budget of \$800,000 for the year 1926. This was done by the messengers of the churches in the Convention. In order to raise this amount it was necessary to distribute it equitably among the churches and Associations. Recently these suggested amounts have been presented at the Associations and brethren who voted for the \$800,000 in Mississippi have, some of them, been slow to accept the apportionments for their churches. If the amounts apportioned to the churches are rejected the whole plan falls to pieces. If we do not accept our apportionments, it was simply a vote for somebody else to do it. Unless every church gets under the load then the whole scheme falls to the ground. Are you willing to be responsible for the failure?

## THE CHRISTIAN CENTER OF CONTROL

Thirty-five years ago there was a curious spectacle on the streets in Vicksburg, an occasional visit to the city of an old negro in a two-wheeled cart drawn by a single ox in shafts. It always attracted attention and drew forth some remark by the passing pedestrian. That was before the day of the fast moving automobiles, but even then the incident was an anachronism. It was looked upon as a feature of life in a past generation. What would be thought today of an ox cart making its way down Broadway in New York City? It would not only be a curiosity; it would be an obstruction to traffic which would not be permitted for an hour. Ox carts for pioneer days and primitive conditions, but they have served their purpose and would be impossible in the fast moving traffic of a densely populated community.

These things are a parable and the application is easy. Paul says that so long as the heir is a child, he differeth nothing from a bond servant though he is lord of all; but he is under guardians and stewards until the day appointed of the father. That was our former condition, before we became Christians. In other words the control over our conduct was from without; it was exercised by others, by restraint and was not of our own will or volition. In the nature of things that was necessary. We were held in bondage under the rudiments of the world. As we look back to it now it was an unsatisfactory situation; it was a slow and ineffective method comparatively of attaining to right conduct and character. But it was the best that could be done at the time.

However, Paul says in that same chapter of Galatians already quoted, "But when the fulness of the times came, God sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God sent forth the Spirit of his Son into our hearts". There is the difference between an ox cart and an automobile, between outside force and inside power, between weakness and strength, between the works of man and the grace and power of God.

It is chiefly the location of the motive power that we now have in mind, the Christian Center of Control. Every father and mother who has been concerned about the proper training of their children has this question to face, this problem to work out. The tiny tot from the very beginning is a separate personality, with an incipient will and an individual destiny. This is not long in showing up. Some day it is bound to be an entirely independent character. How to prepare them for this is a real problem. How much restraint must be thrown about them? How much of outward control? How much of liberty must be given? How much independent action allowed and encouraged? Sooner or later the absolute control must be transferred to the individual will. They must choose their path, must walk alone, must work out their own salvation.

Not only for the sake of others, but for our own sake we will do well here to study God's method. We must know for our own sakes his method of dealing with us. We dare not, having come into the liberty of the children of God, turn back to the weak and beggarly rudiments, the childish regulations which are for those who have not become the children of God. Outward regulations and restraints are no longer God's method of control. It cannot be said with too much of emphasis, that this goes to the very heart of the Christian religion. This is the one thing that distinguishes it from all other religions in the world whether past or present. It is of the very essence of the religion of Jesus that it works in and from the inside of us. It begins there and continues there.

To the Jews who were looking for or asking about the coming of the kingdom of God, Jesus said, "The kingdom of God is within you. It cometh not with observation". It was the fulfillment of the vision of Jeremiah and of Ezekiel who said: I will make a new covenant with you in those days; I will put my laws into their mind, and on their heart also will I write them. It is easy to see that unless and until the control is transferred from the constraint of penalty or even from subserviency to a master, to the individual himself, there can be no genuine goodness or righteousness or any real character. God did not mean for us to be machines operated by some other hand, but persons with will and initiation of our own.

Jesus did not wish his disciples to be forever dependent on him to tell them what to do, or to give specific and personal direction to their activities. He sent them out, gave them trial trips for the exercise of their own initiative. It was not his purpose to stay with them always. He said, "It is expedient for you that I go away". Does some one say that the Holy Spirit took his place as adviser? Yes, but in a different way. He said, "If I go not away the Comforter will not come unto you". And notice the difference in his work, his method of work: "He abideth with you, and shall be in you".

Even Paul did not wish those under his ministry to be under the dominance of his personality. He wrote to the Philippians: "Not as in my presence only, but now much more in my absence, work out your own salvation". They must get on their own feet, assume responsibility and carry on in his absence. And then he beautifully and forcefully adds, "For it is God that worketh in you both to will and to do for his good pleasure". That is God's method, working IN US. And notice the purpose and effects of



his working in us: to will, not to destroy the will, but to guide and strengthen it. Our will must respond to his working, must itself be operative or personality is marred. God's method is the only wise one. The will must work first or the doing will be mechanical. But the will must result in doing or else the will itself becomes paralyzed or perverted. Others work on us. God works in us, and the proper center of control has never been established until this begins in us.

### IMPORTANT NOTICE

The Mississippi Baptist State Convention meets November 10th to 12th in New Albany, a small town in North Mississippi, in the new Baptist Church edifice, which will accommodate a congregation of eleven hundred.

It is very important for the adequate handling of the messengers that each one who expects to attend send his or her name to Mr. T. E. Marshall, or to Gaston W. Duncan, pastor of the church. Please help the entertaining church to help you have a good Convention.

—Gaston W. Duncan.

### SOUTH-WIDE ELEMENTARY CONFERENCE

"Taking the child and setting him in the midst" of us, the great leaders in this Conference, showed us what to teach, and how to teach, through the many avenues of approach to the child, physical, mental, moral, social and spiritual. It was practical and spiritual throughout, enjoyable and profitable.

—Mrs. J. A. Taylor.

Three new deacons were ordained recently at Clarksdale: W. W. Venable, C. B. Thomas and J. M. Brooks.

Frank M. Wells, evangelist, now in the National Military Home in Kansas, writes that he has been very busy this summer in meetings and has more invitations than ever in his life before.

Brother E. F. Wright is happy in the beginning of his work at West Point, and we believe all will be happy who enjoy his ministry.

Some seem not to have seen the report in the Record that Brother H. D. Wilson has accepted the call to Shubuta and is on the field already, as the church is still receiving suggestions. We are glad to have Brother Wilson back in Mississippi where he belongs, and look for a happy and fruitful ministry of his at Shubuta.

There has been a tendency among some Campbellites in the last few years to admit people from other churches without immersing them. This has caused a good deal of controversy. At the recent session of their Convention in Oklahoma City they voted to sever their connection with any such people employed by their missionary society.

A very worth while meeting was held in the First Church at Tupelo recently. The first week was Education Week. Mr. W. E. Holcomb, an efficient and consecrated layman, led in a study of the Bible each evening, and the pastor, Dr. D. I. Purser, Jr., brought messages on the Doctrines of our Faith. The next week was spent in evangelistic effort and nineteen were added to the church.

Dr. W. A. McComb makes a call now for the help of those who have proposed to contribute to the Endowment of the Woman's College on the final round up. Many have expressed their intention to give before the campaign closes. It will be impossible to visit them all. Send your check now, or subscription, Mississippi Woman's College and you will receive receipt or proper acknowledgment.

## PROGRAM MISSISSIPPI BAPTIST STATE CONVENTION

### New Albany, Mississippi

#### November 10, 7 P. M. to November 12, 4:30 P. M.

Convention Slogan—Cooperation.

### Program

#### Tuesday Evening

- Phil. 1:27.  
Song service led by M. E. Perry.  
7:00 Worship—Roland Q. Leavell.  
7:15 Address of Welcome—E. M. Hawkins for the church and Mayor Ed Tate for the town.  
7:30 Response—O. B. Taylor.  
7:40 Organization  
1. Announcement of Committee on Committees  
2. Report of Committee on Order of Business.  
8:15 Convention Sermon—Dr. B. H. Lovelace.  
Adjournment.

#### Wednesday Morning

- 9:00 Worship—H. M. King.  
9:15 Presentation of annual reports  
1. Social Service—W. Jacobs.  
2. Education Commission—D. M. Nelson.  
3. Convention Board—R. B. Gunter.  
9:45 Report of Committee on Committees.  
10:00 Introduction of new pastors and visitors.  
10:15 Miscellaneous business.  
10:30 Convention Board work (under direction of R. B. Gunter)  
1. Sunday School work—J. E. Byrd.  
2. B. Y. P. U. work—Auber J. Wilds.  
3. W. M. U. work—Miss M. M. Lackey.  
4. Layman's work—F. D. Hewitt.  
5. Publications—P. I. Lipsey.  
6. Completing the 1925 program.  
12:30 Adjournment.

#### Wednesday Afternoon

- 2:00 Worship—D. I. Purser.  
2:15 Education Commission (under direction of D. M. Nelson)  
1. Report of Committee on Review.  
2. Special institutions and interests.  
a. Ministerial education and student fund.  
b. Clarke College.  
c. Mississippi College.  
d. Woman's College.  
e. Blue Mountain College.  
4:00 General discussion.  
4:30 Adjournment.

#### Wednesday Evening

- 7:00 Worship—J. G. Lott.  
7:15 Miscellaneous business.  
7:30 1. Report of Committee on Review.  
2. Foreign Missions (under direction of L. R. Christie)  
3. Home Missions (under direction of W. A. McComb)  
9:30 Adjournment.

#### Thursday Morning

- 9:00 Worship—W. O. Blount.  
9:15 Report of Nominating Committee.  
9:30 Report of Committee on Legal Status of Convention and Convention Board.  
9:45 Greetings from Southwide Educational Institutions.  
10:45 Report of Committee on Review of State Board report.  
11:00 Convention Board work continued (under direction of R. B. Gunter)  
11:45 General discussion.  
12:15 Miscellaneous business.  
12:30 Adjournment.

#### Thursday Afternoon

- 2:00 Worship—W. C. Stewart.  
2:15 Social Service (under direction of W. Jacobs)  
1. Report of Committee on Review.  
2. Special Items  
a. Hospitals  
b. Orphanage  
c. Aged Ministers Relief  
d. Prohibition and Law Enforcement.

- 3:45 Reports of Committees  
1. Resolutions  
2. Investigation of text books  
3. Next Convention, time, place and preacher.  
4:30 Miscellaneous business and adjournment.

We were pleased to have a visit from Dr. Lawrence T. Lowrey, the new President of Blue Mountain College. Honors sit naturally on him, and his friends are looking for an era of unprecedented prosperity for the college under his virile administration.

From two of our Mississippi students in the Fort Worth Training School Miss Mary Farrell and Miss Bertha McKay, we learn that the young ladies there pledged \$1,096.00 to Foreign Missions over their regular offerings to keep the present missionaries on their elds. The greater part of this amount has already been paid in.

Readers of the Baptist Record, having Baptist friends in the National Capital who are not members of any church there, are requested to send the names and addresses of such to the undersigned, who will give them an invitation to unite with the First Baptist Church.

—Samuel Judson Porter,  
Pastor, First Baptist Church,  
16th and O Streets,  
Washington, D. C.

Dr. D. I. Purser, Jr., pastor of the First Church at Tupelo, has returned from Waterloo, Iowa, where he was called to try to help settle difficulties that had arisen in the Walnut Street Church, the second largest Baptist church in the state, having a membership of about 1,400. Through Dr. Purser God reached the people in a wonderful way and their difficulties were settled and the membership united. A few years ago Dr. Purser was pastor of this church.

Brother N. T. Tull writes: "The Coliseum Place Baptist Church, of which Dr. L. T. Hastings until recently was pastor, is planning to conduct an evangelistic meeting beginning Sunday, October 25th, with Dr. Thomas F. Harvey, of Albuquerque, N. M., to do the preaching. Since the church is now without a pastor, those in charge of the plans for the meeting want to ask the brotherhood to join in prayer for the success of the proposed meeting, and also for the guidance of the Holy Spirit in the selection of a pastor for this very important field."

Pastor L. D. Sellers and his Ford carried me there and brought me back, that is to Carroll County Association at Liberty Church from Carrollton. And I was the guest of Brother and Sister Chas. Cohron. This was the second day for the first day they had a free hand without interference from the outside. Brother W. D. Kimbrough had been elected Moderator and Brother J. M. Corley, Clerk. The big house was overflowing the first day, and the crowd was good on the second day. They were well fed. Brother J. P. Neel of Carrollton preached a great sermon by the testimony of every witness. Brethren Sellers, Corley and Morehead presented the reports on Missions and ably discussed them. Brother Neel spoke to the report on Education. Brethren Davis and Hanks had other reports. Two ladies read the reports on W. M. U. and B. Y. P. U. Brethren Brown and Fancher had the Relief and Temperance reports in hand. The editor was given ample time when it came to State Missions and Publications. The brethren were not ready to assume the suggested apportionments, as the collections for the past year did not seem to justify the expectation of receiving anything like this amount. A few leaders are striving to bring the Association up to a high standard; but the county needs to be sowed down with Baptist Records and a church to church campaign.



(Continued from page 2)

orth." That is a practical truth expressing a comprehensive evangelism.

Take an illustration. A man beats a boy with a stick. To the boy the stick is a long, stiff, hard, tough thing made of wood. A housewife sees the same stick to move the catch to release the window shutters to let in the sunlight. She calls the stick a tool or instrument for practical ends. A botanist would say the stick is part of an organism known as a tree, and is made up of vegetable cells. A chemist would say the stick is made up of atoms of carbon, hydrogen and oxygen. A physicist would say the stick is composed of whirling electrons. (See Encyclopedia Britannica article Science.)

Let the stick represent nature, and let these descriptions of the stick illustrate the various ways of referring to nature. The three sciences—biology, chemistry, and physics describe the stick in different terms. But there is no conflict. They are simply different points of view. All three differ from the two practical definitions of the boy and the housewife. But there is no conflict. The writers of the Bible use nature in a practical way, as the housewife used the stick in the illustration. It is a means of opening the window of spiritual truth to let in the sunlight of God's revelation. There is no need to confuse or confound the various ways and differing points of view.

At this point a startling fact may be stated. The prevailing view before Copernicus, held by Christians and others, had not been set aside. There would never have been a discovery of America, and there would never have been the great modern missionary enterprise around the world as we are now conducting it. The discoveries of scientific research, therefore, have in marvellous and unexpected ways furthered the spread of the Gospel, the Bible and Christian influences. Science is not our enemy. It is our ally.

In conclusion I note the following. First, it is a great mistake and contrary to Scripture to insist that the Bible teaches science. Second, it is a serious error for Christians to raise false issues with science, because in the scientific realm science may beat us, as it has done in the issue over the Copernican system, and in many other instances. Third, let us as Christians recognize the rights of science in its own realm. Fourth, let us never stake the inspiration and authority of the Bible upon our individual and particular interpretation of its supposed teaching about a scientific question. The Bible has always been able to stand against any conclusion of science, and we may be sure it will always so stand. The interpretations of men have come and gone but the word of the Lord abideth forever.

Scientists have also made mistakes in their experiments and hypotheses. The evolutionary hypothesis, in my view, is one of them. But the right of research is inalienable and inviolable. I know of no way to establish a religious or theological dictatorship over science. Science itself will correct the errors of science. Meantime let us, as Christians, avoid the mistakes of the past.

### "BUT THE END IS NOT YET"

By Webb Brame

My supply of patience was never large, and I confess that it is lowest this morning, and I am finding it hardest to add to my poor "temperance", according to Peter. I read now more than occasionally stuff that would be better placed at the head line of a sensational daily than in our very "religious" weeklies. If a man, even though he be a preacher and a big one, is a cheat, fraud, liar, why take a column or page to go about telling him and the world? Can we ever make all Baptists to agree with one another or even US? Well, we are having a hard time doing it. But we can be sweet.

Baptist has risen up against Baptist, but the end is not yet. Break down confidence in our leaders, abuse them, gain what? No, I am sick of it and need rest and healing. Why should some brother—outside of our State—take a whole page to discredit Mississippi's greatest Baptist son? Is it fair, is it fraternal? "But the end is not yet." "Dr. Mullins Missing the Mark." Well has Brother Tull hit it? I have missed a few marks myself; have you, my brethren? It now looks like we will have to try giving the gospel of the kingdom to all the world for a witness unto all the nations: "and then shall the end come". Maybe of this unfraternal, and certainly unBaptistic, and apparently unending exposition. Please give us rest and healing by holding up the Great Physician and his remedies just now, as we try to go to the task He assigns us.

Editorial Note: It is not the policy of The Baptist Record to publish an article from one man on a controverted subject and then forbid another man to reply to it. The first article on the subject under discussion was by Dr. Mullins, and we are sure he would not wish others forbidden the same privilege.

### NOW OR NEVER

By L. R. Christie, Member Foreign Mission Board for Mississippi

"The time has come for Southern Baptists to take care of their Foreign Mission work if they purpose to take care of it at all. Further delay means inevitable disaster."

So writes Dr. Love in his recent statement and appeal to the brotherhood. Similar warnings have been issued by the Board from time to time as the trend of denominational currents for the past two or three years have indicated that we are drifting into a state of ruinous missionary reaction. Everything has been done that the Board could do to keep from surrendering the ground we have already won on the foreign fields. By inaugurating a program of the most rigid economy, by declining to assume the obligation involved in sending out any additional missionaries, by the most urgent appeals to the denomination to save a situation threatened with disaster—in every possible way the Board has tried to save our program from being shot to pieces.

We wonder if our people generally know that we have turned down the applications of more than a hundred of our finest young people who have spent years in training to get ready for work on the foreign field, and whose life plans are completely upset by this situation?

We wonder if they know that we are keeping all the missionaries who are at home on furlough, because the Board knows no way it can reasonably finance their return to their work?

We wonder if they know that the faithful missionaries on the fields whose furloughs are now due are having to be told that they cannot come home for their well-earned rest, but must work on under the superhuman strain imposed on foreign missionaries?

We wonder if our people really believe that our burdened Secretary over-states the facts when he says: "Further delay means inevitable disaster"?

### SOME PATHETIC FACTS

The Board of Ministerial Education held their annual meeting in Clinton today. For the first time in the history of this Board, they were confronted with a problem for which they had absolutely no solution—that of financial aid for ministerial students in Mississippi and Clarke Colleges this session. Thirty-four students in Mississippi College and 26 in Clarke College have applied to the Board for aid this session. We have nothing with which to aid them. Many of these fine fellows will doubtless be forced to abandon, at least temporarily, their college

courses. We never left a meeting with our spirits so depressed.

Those interested in ministerial education will want to know why our Board has reached this embarrassing condition. Two reasons why:

First, ministerial education is included in our denominational budget in the Christian Education Fund. At the beginning of the year the Education Commission apportioned \$5,000 to ministerial education. Our Board borrowed and paid out this amount aiding students last session. On October 1 only \$1,602.94 had come to our Board through the denominational budget. Of course, this leaves a debt of approximately \$3,300. This condition is not due to any fault of the Education Commission, but simply to the fact that Mississippi Baptists have fallen short—thousands of them—in their contributions to denominational work.

The second reason for this condition is that our Board can not go afield to raise special funds for this object. There is a sort of general agreement amongst our Boards that no special campaign for funds shall be put on for those objects provided for in our budget. The Board of Ministerial Education has steadfastly adhered to this policy.

What shall be done? Shall we, as a great denomination claiming to believe in aiding God-called men in their preparation for the ministry, permit many of these fine fellows to abandon their college work and force them to enter other callings in order to make a living? Shall we, as a great denomination, abandon permanently the work of aiding God-called men in their preparation for the work of the ministry?

Your Board can not answer these vital questions. Our function is only that of a distributing agency. Hence we adjourned our meeting without any solution of the problem of ministerial aid for this session. The Baptist denomination of Mississippi holds the answer to these questions and the solution of this problem. If they place money in our hands for this cause, we will try to the best of our ability to distribute it wisely. If they fail there is no other recourse.

M. P. L. Berry, President.

M. O. Patterson, Sec'y-Treas.

### HOSPITALS IN THE UNITED STATES

There are now 7,370 hospitals in the United States and Canada. An average of 12,000,000 patients pass through these hospitals annually. It costs \$3,000,000 a day, or over \$1,000,000,000 a year, to operate these hospitals. During the present year there is being spent \$300,000,000 for new hospital buildings in the United States alone, and \$20,000,000 more for remodeling old hospital buildings.

There are 540 hospitals affiliated with the Protestant Churches, in America, with a capacity of 50,000 beds, or ten per cent of all general hospital beds. The Roman Catholics have approximately 725 general hospitals with 75,000 beds, or fifteen per cent of the total number of beds. All reports that they have fifty per cent of the general hospital beds in this country are without foundation.

Protestant hospitals have important functions: to care for the sick in a home-like atmosphere and Christian influence; the constant conduct of teaching and research; impressing humanitarian and spiritual interests; to give an accurate and early diagnosis of the patient's condition conscientiously; to render efficient and scientific treatment and care; and consistently to bring the patient to a speedy return to physical health.—Exchange.

Brother M. J. Derrick recently began his work as pastor of Bowmar Avenue Church in Vicksburg under promising auspices. He is a faithful pastor, hard worker and successful leader, and this church will afford him a fine opportunity for his gifts that have been growing by successful experience in other pastorates.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Putting It To The Test

J. T. Henderson, General Secretary

#### Laymen's Missionary Movement

It is not the purpose of this leaflet to make any scriptural defense of the tithe as the minimum standard in supporting the enterprises of Christ's Kingdom, further than to say that it is not found to be anti-scriptural and to state that Abraham observed it, Jacob pledged himself to practice it, Moses and Malachi taught it, and Jesus commended it.

This tract would simply present the concrete testimony of a few reputable laymen in the Southern Baptist Convention who have put this policy to the test.

Through deference to the wish of some of these men their names are withheld; others reluctantly consent to the publication of their names in the hope that it may strengthen their testimony.

#### An Experience of Two Lawyers in a Western City

One of these began tithing and was soon so greatly blessed that he told his experience to his friend, the other lawyer. "Try it," said he, "and see that the Lord is good; after three months, if you are sorry, come to me and I will make it good." The second agreed. Before the three months expired he had the following experience:

One day as he sat in his office there came to him a former client, saying, "What do I owe you? I am ready to pay up all." The lawyer said, "I have nothing against you," forgetting that some years before he had served this man and, deciding that he would never pay the fee, had marked it off his books. The former client, however, wrote his check for (\$1600.00) Sixteen Hundred Dollars, paying both principal and interest. The second lawyer hastened to report this incident to the first and both rejoiced in this striking evidence of God's favor.

The spiritual blessings, however, usually outweigh the material and should be the chief incentive.

#### Personal Testimony of George J. Mason An Ex-Hardware Merchant of Vernon, Texas, Now Treasurer of The Executive Board of Texas Baptists, a Layman

I have had two experiences that have meant much to my Christian life. The one came at about the age of twenty, the other at thirty-five.

The first was a very definite call to consecration, as marked as anything could be and as clear as a sounding bell. I have never gotten away from that experience and never shall. It was there I met the Lord in a special revelation and was convinced that I should try to give His cause and church first place in the program of my life.

The second experience, a conviction that I should dedicate at least one-tenth of my income to God, was as significant as the first. Indeed, there had ever been something lacking about the first until I settled the second. Since that day I have had a rich and joyous Christian life and it gets better all the way, as I long to give more of my time and means to His cause. Blessings beyond mention have been mine both material and spiritual. My tithe doubled in a year and after five years had multiplied three or four times. I am happy now that I have more money to give and rejoice that I am not satisfied to stop with the tenth. The spiritual blessings are too numerous and abundant for adequate expression. Had I pictures of my religious life before and after these experiences, what a striking contrast they would make. To God be all the glory.

### The Words of a North Carolina Lawyer and Banker

Tithing my income systematically during the past three years has been the source of very great satisfaction to me, in that

(1) It has induced me more carefully and seriously to select the objects of my beneficence;

(2) It has made plain to me the extent to which I was sharing my income with others and thereby induced me to increase the amount over what I had ever contributed under the old unsystematic method of giving as the spirit moved;

(3) It has convinced me that my material possessions and my earning power are a sacred part of my life, the use of which I must account for as one does for any other treasure.

#### A Merchant's View

I consider that second only to the surrender of my life to Christ was my resolution to tithe my income—a resolution decided upon at the beginning of the present Campaign for Tithers.

I feel that the financial side of the Christian life does more to stultify the spiritual growth than any other one thing, and the establishment of the tithe as a minimum puts the financial side on an orderly basis and removes it at once as a deterrent to spiritual growth. In fact, the person who practices tithing is conscious of a decided spiritual gain.

Francis A. Davis,  
of F. A. Davis & Sons, Baltimore, Md.

#### A Testimony

Having practiced tithing for many years, it has long since become a "matter of course" with me, so much so that I would be afraid to give less and ashamed not to give more.

I believe in proportionate giving, never less than a tenth and as much more as your income will admit. I think of the tithe somewhat as I do a man's duty to his dependent mother. Self-respect and public opinion would force him properly to clothe and nourish her—that as a matter of duty, but this does not satisfy love; it is the little extra attention, the sacrifice he makes for luxuries for her now and then that brings joy and gladness to his heart.

I am in thorough sympathy with your campaign for half a million tithers. This would solve all our financial difficulties, our Lord's Treasury would never be empty and our Mission Boards never handicapped because of lack of funds.

The Seventy-Five Million Campaign opened the eyes of Southern Baptists to the immense possibilities of co-operation, but to co-operate intelligently, we must appreciate the fact that we are Stewards and recognize the responsibility that goes with Stewardship.

Do not slacken your pace, but keep everlastingly at it until the goal is attained.

F. H. Goodridge,  
of Goodridge, Mattingly, Smith & Co.,  
Louisville, Ky.

### The Statement of the President of an Insurance Company

I began tithing less than twenty years ago. At that time I was worth, all told, about one thousand dollars. For several years my offerings have gone beyond the tenth, and last year the amount passed along for the work of the Master at home and abroad, amounted to eight times my entire year's salary when I began tithing. The one thousand dollars has grown to about seventy-five thousand, but best of all, I can point to quite a few lives that I have been able to lead to Christ, and see them saved by His grace.

### A Frank Statement

In reviewing my church membership of sixty years, I find my record as a tither checkered, weak, and discreditable. As a young man my contributions were considered liberal by my elders, but I had not been taught to pay any definite proportion of my income, nor did I realize that the Lord should be the chief partner in every line of business.

Some forty years of my life had passed before I became impressed with the tithing idea; and I experimented with it without exercising faith in the promises connected with it. Financial losses caused me to drop back; my interest in church work slackened; my spiritual status became very low.

Then a revival sprang up within me, due under God to association with spiritually minded men, and for many years now I have not failed in tithing; my church and its interests are first with me; the Lord is my chief partner in business, and in addition to the tithe I do not overlook the thank-offerings due for special financial or spiritual blessings; thus, whereas formerly I was often worried about money matters, now my supply, though comparatively modest, never fails; "My business is to serve the Lord and I follow my humble calling to pay expenses." I am trying to grow old gracefully.

One of the chief regrets of my life is that I failed so long to do my duty as a tither.

J. F. Howell, Bristol, Va.,  
Formerly a Professor in a State University,  
now a Business Man.

#### A Farmer's Experience

J. S. Wigington, a farmer of White Pine, Tennessee, reports a very striking experience.

Prior to eight years ago he was contributing from fifty cents to a dollar per year for pastoral support. He gave nothing to Missions. He was convinced by a sermon on Stewardship by his pastor that he should contribute not less than one tenth of his income to the Lord's cause. He bought a copy of Cox's Farm Accounting and began to keep books with the Lord.

Prior to this time he had not succeeded as a farmer; the first year after adopting this policy, his income was \$1,400.00, the second \$2,200.00, and last year, which was the eighth, it was \$5,200.00, and his contributions were a little more than \$800.00. A policy that leads a man to increase his gifts in eight years from \$1.00 per year to more than \$800.00 must have some merit.

He has now decided to appropriate one fourth of his increase to God; in addition to their contributions to church expenses and the 75 Million Fund, he and his wife hope to send one worthy and indigent student to Carson and Newman College and support their own Foreign Missionary.

His spiritual growth has kept pace with his material prosperity; this is the vital thing.

#### Ridgecrest

West Point, Miss., Aug. 3, 1925.

My Dear Miss Lackey:

If I should try to sum up my impressions of Ridgecrest in a few words, I would say Holiness and Bigness. The Holiness of God seemed to be in our midst, especially when Mrs. James led us in our morning devotional.

There was Bigness there, too, Bigness of God, of the S. B. C., of the Hotel and of the girls.

We certainly enjoyed our trips by rail, to reach Ridgecrest; mentally, led by the different speakers; by hiking to the different places. After our ten days there we were better—mentally, physically, and spiritually. Those ten days are worth the time of any girl—and may we pray that Mississippi send more girls next year to learn what we learned and more—this year.

Yours truly,

—Joy Cockrell.



# Mississippi Woman's Missionary Union

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The President and Members of the Woman's Missionary Societies:

Dear Sisters:

I am sure the members of your society are making their best efforts to get the most generous and generous offering from your church this fall for the great causes embraced in the Cooperative Program.

We are called upon this fall, as will be the every year, to do in a sense two things at the same time. There should be no confusion at this. Plans must now be in the making for the every-member canvass, to be conducted November 6-13, or at some more convenient time afterwards decided upon by the church. At this time I am very desirous that the Woman's Missionary Societies will render every assistance possible. We need to recognize that the cause of failure thus far to realize our hopes and expectations has been a failure to get the churches to accept a definite objective and to make the every-member canvass. If we cannot next year improve the situation at this point there will be no improvement.

Now this is a very practical service which your society can render. Be insistent that your church undertake a definite task and that the every-member canvass be made. Help to give the fullest information regarding what needs to be done and offer your services in carrying out the plans.

We are enclosing herewith a very informing leaflet, "If Christ Should Visit Southern Baptists", which will doubtless be helpful to you. As director of the Cooperative Program, I am anxious to render every service possible. Do not hesitate to write me if I can serve your society in any way possible. I will be glad to have a word from you about your plans for the every-member canvass or other phases of the work.

Yours as workers together with him for the accomplishment of the great Kingdom task assigned us, —C. E. Burts, General Director.

From Mrs. Mary B. Long Ware

"Three Gables, 24 Baptist Compound  
Pao Shing Road, Shanghai, China

My Dear Friends:

While Mr. Ware and I were in Yangchow and Chinkiang last week I resolved that I would do more writing this school year than I did last year and give out more accounts of our Central China work, successes and needs. Most people expect to write letters, but I love it, for in a way I can imagine I am face to face with the receiver and enjoy the silent remarks she or he makes. The one trouble is that I never have time to write all I want to and must stick more strictly to serious matters, at least leave out much of the trivial nature that gives spice to the ordinary events of the day.

We went up to Yangchow for a slight operation and physical examination by our very able doctor and surgeon, Dr. R. V. Taylor, and his associates, Dr. Jordan and Ethel Pierce. We made our home with Miss Edna Teal of Georgia. Miss Teal is our one trained foreign nurse, is frail, subject to terrible headaches that sometimes last several days and is very much overworked with general oversight of the six undergraduate nurses and three graduate Chinese nurses and the patients in both the men and

women's divisions of the hospital. Besides that she also helps in the training of the nurses. I did not ask how many subjects the school of nursing requires for graduation but I heard Dr. Pierce and Miss Teal discussing the schedule for this fall and it seemed to me awfully heavy. If all the nurses were of the same grade and the men and women nurses could be taught together it would be much lighter, but such is not the case. There are three or four different grades. In short we need two registered foreign nurses to help in the hospital in Yangchow. Miss Teal is due to go on furlough next year. Who will take her place? Another need is a home for student nurses; at present they are occupying one wing of the women's division. I went through their crowded quarters and wish that I had the necessary money for a home in which they might stay, be comfortable and therefore better prepared for the work they must do. When we think of the blessing we have in Dr. "Dick" Taylor, who was first assistant to Dr. Will Mayo the year before he returned to China, it is a shame to handicap his work by withholding the necessary equipment from him. "Dr. Dick" wants an X-ray machine—not for himself or family but to find out the seat of trouble in the hundred and one Chinese that come in wounded from gun shot, suffering from gall-stones, appendicitis and many other ailments and for the missionaries who are not exempt from disease. I saw Dr. Taylor perform an appendectomy operation and indeed he is skillful and as tender as a mother. We have been asked not to ask for special contributions any more, but our prayer is that Southern Baptists will pay off the debt that is crippling our work, ruining our credit with the Lord and keeping thousands from hearing the Truth in Christ; and then that they will give nobly for the work, designating a goodly sum to the Yangchow Baptist Hospital. During my stay there I also took a "post" graduate course in medicine and was very glad to learn that I treat many diseases in exactly or almost exactly the same way in my clinic for the country people around us. This fall I am going to charge a small fee for medicine and instruction, as medicine is very expensive and this will help finance the work and make them appreciate the medicine more.

As we went to Jerusalem, we must needs go through Samaria, or Chinkiang, so going we spent the night with our good friends of Seminary and Training School days, the Olives, and returning we visited the Napiers and Miss Mary Phillips. There are things in Chinkiang to rejoice over and things to hang our heads in shame over. We may well rejoice and be glad over the new church on the Big Horse Road, where hundreds hear the Love of God proclaimed and where our primary school for girls is housed on third floor or over the auditorium, and again we may rejoice over the splendid work our missionaries there are doing in spite of lack of equipment and other discouragements. Mr. Olive has worked almost single-handed in the boys' school there four years. All this time he has been pleading for help. Someone to share the responsibility of planning for and teaching the boys in this junior high school and again a building fit to house the school. I do not think you would be very happy or proud if you saw

the boys' school home and on the other hand I believe I would see hands going down into pockets and dollars lying in the collection plate. I do not recall ever seeing the "Beautiful Mingtz Academy Building" in Home and Foreign Fields or any of our home papers. It would look mighty bad beside some of the lovely church buildings and school buildings at home. Yet many of our strongest Christians among the student class are coming from this school; they have a dandy B. Y. P. U. during the year and there are several ministerial students preparing for lives of usefulness there.

Another crying need in the Chinkiang field is an adequate building for the Bible School. The present equipment is also a disgrace to Southern Baptists. Many horses and cows are better provided for at home and I heard one missionary say it was like a pig pen. And yet last year two went forth from it to carry the Living Word and nine new students were admitted last fall for preparation. The term that closed in June was a very hard one. Two of the teachers were ill and out of class, making it necessary for Mr. Stamps to work far over time and call in help for this class or that from the other station workers who had their hands already full of their own tasks. Above all things we need your prayers. Pay the million and a quarter debt, give yourselves for "the fields are white already to harvest" and intercede for us that we may be faithful, that we may work and faint not. We have made many mistakes and failed in many ways, we are not perfect or infallible and unless you uphold us by your prayers, we faint. The way is not easy.

## To the Stewardship Leaders of Mississippi: The Tithe is the Lord's

If you have not received your new cards please write for them, stating number desired. Those who have already signed are not asked to sign again, unless they desire to renew the covenant—"once a tither, always a tither", is the rule. The cards are to be kept on file with your records in the churches and only the number reported to the Stewardship Leader of county and district. Write Miss Lackey's office for the cards and report the number signed as requested on the card. Please always report the whole number of tithers as well as the new ones. There are no report blanks, only the number of tithers being asked for. Of course Stewardship comprises other things than the paying of money, but Love, Self-sacrifice, devotion, Consecration, and other spiritual qualities cannot be measured in figures.

Keep before your church Bro. Deaton's slogan as given at the head of his Budget Department. If any of you ever find anyone, anywhere, at any time, who has a plan of systematic giving who doesn't give the tenth or more than the tenth, please report to your state leader and give the plan. She has made this request on many occasions and has never yet received a response.

Don't forget to pray and to ask all your members to pray that God's Plan of Stewardship may prevail in Mississippi.

"Render unto God the things that are God's".  
"The tithe is the Lord's".

Yours in the Master's Service,  
—Mrs. R. B. Gunter.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### When is a B. Y. P. U. Not a B. Y. P. U.?

When it is not organized on the Group Plan, grouping the members into groups of about eight members with one of the groups chosen as Group Captain who will be responsible for his group rendering the program in turn with the other groups.

### Raymond Organizes

The Agricultural High School at Raymond makes that church a very important field for B. Y. P. U. work, and they have just recently organized their B. Y. P. U. to take care of the situation. Mr. Kenneth Knight reports the organization, saying that they have about forty enrolled and that their plans are to make the union a real live wire union.

### Tupelo Adult Union

Mrs. E. B. Houston has been elected as president of the Adult B. Y. P. U. of Tupelo, their former president having moved away. Mrs. Houston writes that the union has reached the Standard of Excellence for the quarter. We congratulate them on their good work.

### Many Churches Observing Graduation Day

Word comes from many of our churches that they are observing Graduation Day first Sunday in October. This is gratifying, for this means that the work will continue to be graded, therefore obtain better results. Many of the churches order the Graduation Certificates from The Sunday School Board at Nashville; these certificates were awarded to the Intermediates graduating to the Senior Department, and to the Juniors passing from the Junior to the Intermediate Department. Of course the first Sunday in October isn't the only time a church can observe Graduation Day, and some churches will be observing it all along, but the best time as we see it is the first Sunday in October, since this is the day the Sunday Schools observe Promotion Day.

### Bogue Chitto Making Good Showing

The B. Y. P. U. Department of the Bogue Chitto church, under the leadership of Miss Clara Brent as Director and Rev. John Sproles as pastor, is doing splendid work. This isn't a large church, but demonstrates that even the smaller churches can have the graded union, that is a Junior, an Intermediate and Senior union. They observe Graduation Day, and thus keep the work graded and efficient.

### Duck Hill Starts the General B. Y. P. U. Organization

Pastor R. L. Breland of the Duck Hill church reports that they re-

cently started the reorganization of their B. Y. P. U. work, and their first step was to elect a B. Y. P. U. Director. Miss Ouida Campbell was elected Director, and Prof. Eubanks was elected Associate Director, and they are to canvass the situation and organize such unions as seem best for the church. We feel sure they will find the possibility for at least three good unions.

### If We Do It

If we reach our aim of fifteen hundred B. Y. P. U.'s by November first we are going to have to do our best work during these next three weeks. Just THREE weeks left to us and then the counting begins. We have to check off a union every once in a while because it discontinues its work. We hate to have to do this, but when the union isn't meeting we can't count it if we know of its non-activity, so we have to organize one for each one that dies and then enough to make the increase. WHO will help during these last three weeks? Do not forget to report the union when it has been organized; we want a record of it.

### Junior and Intermediate Bible Readers Certificates

For many years we have been offering to Seniors a Bible Readers Certificate for the completion of any two years readings as given by the B. Y. P. U. Department and seals for additional two years readings. We have now a certificate for the Junior and Intermediate unions given to each individual completing the readings for ONE year and then seals for each additional year. There may be some in your union that are entitled to the certificate; if so, please send us the names of each and we will be glad to supply the certificates. Please tell the B. Y. P. U.'s about these certificates, so the boys and girls will be looking forward to the receiving of one of the certificates. We are ever trying to help you leaders to succeed in your work and any incentive we can offer to the boys and girls for their work will help you that much.

### TWO GRACIOUS VISITATIONS

#### New Salem

From August 2 to 13, it was the writer's happy privilege to assist New Salem Church and pastor, Kosciusko Association, in a revival meeting. Not because of the preacher, which I feel was the least factor in it, but because of concert and prevailing prayer on the part of the church and the humble ministers, the Lord granted unto us a gracious revival.

From the beginning the interest was high in the services. Each service brought larger crowds to

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Cut out this advertisement and mail to

**Baptist Sunday School Board**

161 Eighth Ave., No.

Nashville, Tenn.

hear the Word.

There were a total of 40 additions to the church membership. On Thursday, Aug. 13, we had the privilege of seeing the worthy pastor, Rev. J. W. White, bury 27 into Christ by baptism in Zilpher Creek.

It was the general feeling that the church will be a greater force in the Master's Kingdom than ever before.

### Unity

From Aug. 23 to 30 we had the privilege of assisting this same beloved pastor in another great meeting at Unity, same county and association. As was the case before, we succeeded in getting the people to take upon themselves the burden of the meeting, praying without ceasing. The results were as we always expect under like circumstances: the Lord gave us 30 additions to the church, 26 by profession of faith.

Both of these are great congregations of the Lord's people; and we were gratified to see how they strove for souls.

May the Lord continue to lead and bless this gentle loving pastor and his splendid people is the earnest prayer of the humble minister.

P. S. I wish to apologize to pastor and people for not sending

this in sooner, as I promised to do; on account of my being busy moving from Artesia to Friars Point, where we are comfortably domiciled. I really let the matter get away from me until now.

—J. G. Cooke.

### HERNANDO

We are happy to be settled on our field here at Hernando. We were most cordially received. The pastor's home was in spick-span order and a pantry filled with good eats testified of the faithfulness and devotion of the saints here. We find the church loyal to the causes fostered by Baptists and aggressive in the work of the denomination. The former pastors have been faithful and loyal leaders. Bro. Maer, who immediately preceded me, hearing a higher call, has gone with his good wife to the battle-front in Chile. May God bless their labors there. Pray for us that we may be enabled to follow such here.

We are enjoying the Record very much and want to thank you for such a good paper. May it grow and prosper is our prayer.

Sincerely yours,

—M. M. Fulmer.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Oct. 18

Paul Writes to the Corinthians—  
1 Cor. 13:1-13

**Introduction:** 1. Paul deals with the extraordinary gifts of the Spirit with which the church at Corinth was so richly endowed, in chapters 12, 13, 14 of this Epistle. These gifts are of God's sovereign will, but are nevertheless to be sought after.

2. The extraordinary gifts are enumerated in 12:28 and God hath set some in the church, first apostles, then gifts of healings, helps, governments, and divers kinds of tongues, elsewhere the "interpretation of tongues" is added as one of the special gifts.

3. These extraordinary gifts had become the occasion of confusion, vainglory and jealousy in the Corinthian church. A false standard of values had led some to underrate the less spectacular gifts and magnify others, the exercise of which elicited more attention because they were more ostentatious. The gift of prophecy was put in competition with the gift of tongues, with the preponderance of value accorded to the tongue gift. Paul exhorts his readers to seek after the "greater gifts" while encouraging the Corinthians to seek larger spiritual powers, the Apostle must beside point out the way to this end, the way to escape the perils besetting their progress and to win the goal of the Christian life. Love is the path to power in the church, all loveless abilities, endowments, sacrifices are from the Christian point of view simply good for nothing". (Vers. 1-3.) Finley.

4. It should be noted that the last verse of the preceding chapter, the avenue of approach to Paul's Psalm of Love, so fully treated in our Lesson, "And besides (or moreover) I point out to you a more excellent way". A more excellent way to attain not another special gift of the Spirit, but a way by which the gifts enjoyed and sought after may become valuable. The desire to possess these gifts and the exercise of them will be fruitless unless permeated and controlled by love. The Apostle's treatment of Love falls easily into three main sections: 1. The absolute necessity of its possession in giving real value to the exercise of all the extraordinary gifts of the Spirit. (Vers. 1-3.) 2. Its matchless characteristics. (Vers. 4-7.) 3. Love survives the mutations of time and will never pass away. (Vers. 8-13.) "If I speak with the tongues of men and of angels but have not love, I am become sounding brass or a clanging cymbal". (Ver. 1.)

1. The word rendered "love" in the Revised Version and Charity in the Old Version, is not found in Greek Classic Literature. The word

"charity" as a translation of the Greek word for love, is misleading and so, indefensible. With us charity means either "tolerance" or "benevolence". Love in this passage is evidently thought of as embracing in its scope both men and God and the word charity is inadequate to express so broad a range of meaning. The word reaches its limit when employed to designate the essence of God himself. "God is love". Every stream of love flowing throughout the universe finds its head waters in God himself. 2. The gift of tongues, all ecstatic utterances, whether spoken by men or angels have no moral or spiritual value without love. The possessor of this gift becomes a noisy nuisance unless love gives tone and significance to his utterances. This stern rebuke found its justification in the condition existing in the church of Corinth. The gift of tongues had been magnified, and the spirit of ostentation had reduced its exercise to a meaningless noise. It was without significance to the hearers and an empty performance to the speaker himself.

2. The apostle passes from speaking with tongues, to the gift of prophesy, which in the divine economy was superior, but in the estimation of his readers, inferior to ecstatic utterances. "And if I have the gift of prophecy, and know all mysteries; if I have all faith, so as to remove mountains, but have not love, I am nothing". (Ver. 2.)

All that lay beyond the power of the human mind to discover and disclose to others a knowledge of which was revealed by the Holy Spirit, comprised the "mysteries" of which Paul so often spoke. The prophet was the recipient of this revelation by the Spirit and the organ through which it was made known to men. The prophet became the organ through which the circle of revealed truth was enlarged. He was the mouth of God and for God, through whom the hidden things, the deep things of God were brought to light. The prophet's activities, as God's mouthpiece were not confined to the realm of the spiritual mysteries, but all the knowledge which the mind of man has acquired, both by study, and experience, were ready at his hand to be appropriated by him, and enforced under the leadership and impulsion of the Holy Spirit.

3. Paul adds still another supposition of stupendous import, as if to increase the momentous import of his conclusion, "And if I have all faith, so as to remove mountains, but have not love, I am nothing". (Ver. 3.) Faith here is miracle working faith, not evangelical or saving faith. Such faith is not one of the common graces of the Christian life, but an extraordinary gift of the Spirit. Such a faith is based upon the promises of God, and

is a gift of the Spirit. This miracle working faith was not a gift bestowed upon all believers, but was special to one, and was withheld from another. It was not an abiding possession to be exercised anywhere at any time. The bestowal of this gift seems to have been discontinued at an early date in the history of Christianity. One may have this access to supernatural power, he may have the gift of prophesy with the whole range of Christian knowledge, both revealed and discursive, but without love he is nothing. "I am nothing".

4. Two more suppositions intrude themselves upon the mind of Paul which are not taken from the sum of the extraordinary gifts of the Spirit, but from the normal excellences of the Christian life. "And if I bestow all my goods to feed the poor; and if I give my body to be burned, but have not love, it profiteth me nothing". (Ver. 3.) The Jews held in high esteem deeds of charity. Benefactions to the poor have always commanded the admiration of men. The Lord was a friend to the poor and taught that charity was one of the highest virtues. He enforced it as a duty, and commended it as a privilege both by precept and example. One's dole to the poor, done in the Spirit of the Master brings a twofold blessing. It brings a blessing both to the giver and the receiver. Paul here affirms that giving must be prompted by love or no good comes to the giver. The same limitation is set about self immolation. The highest possible grade of self sacrifice, has no merit with God unless prompted by the spirit of love. Giving to the poor and the highest and extreme form of self sacrifice have no intrinsic value. The worth of such deeds comes of the motive which prompts them. Love alone is a worthy motive and assures the doer a reward.

Paul now gives the matchless characteristics of love in its manifestations. (Vers. 4-7.) "Love suffereth long and is kind". (Ver. 4.) One notes that nothing is said of spiritual gifts in the succeeding verses since the value of love is not dependent upon such gifts. Aside from these gifts love shines out with undiminished lustre and its excellences are not dependent upon attendant circumstances. "Love is long suffering", it flames up in spite of conduct likely to quench it; patiently enduring injuries without paying back, and instead of acrimonious words and deeds in return for insult or injury shows only the spirit of kindness; love always plays the gentle part, cannot be overcome by the wrongs it suffers, is always self possessed.

Love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things". (Vers. 4-7.) This personification of Love, affords a striking background for the delineation of its attitude and its temper

in the conduct of life. The exquisite excellences of love, are blended into a portrait of rare beauty and power. The charm of its perfection not only commands our admiration but inspires also the purpose to possess it as our own as the climax of perfection, an inspiration and a model radiant with the transforming energy of God. As we gaze at this portrait of Love, the outstanding features appear with becoming modesty. This portrait of Love, commands our attention as much by what is absent in the delineation as by what is present. The ugliness of these absentees, would have marred the beauty and destroyed the charm of this exquisite picture of the finest of the whole family of human virtues and Christian graces. Yet the ugly, the little, the selfish, the low, the mean, the degrading, and the devilish are thrown together by way of contrast to enhance the beauty of love's portrait. 1. Note the special features that are outshining and impressive. (1) Patience of all injuries without retaliation. (2) Kindness in all the complex conditions of life, of such demeanor as to express the gentle helpful spirit, in all helpful ways. (3) Rejoices with the truth. Truth and Love are both personified and represented as sharing a common joy. (4) Love beareth all things. (5) Believeth all things. (6) Hopeth all things. (7) Endureth all things. 2. Note what is left out of this portrait, but are mentioned by way of contrast. These contrasts were thrown in probably as a mild and effective form of rebuke to the Corinthian Church whose spirit and conduct were quite out of keeping with the moral and spiritual requirement of those professing godliness. (1) "Love envieth not". It has no dissatisfaction at the prosperity of another. (2) "Love vaunteth not itself". It has nothing of the braggart, has no gasconade, is not given to parade. Neither writes itself up, nor plays the role of the spectacular. (3) "Does not puff itself out". It is not swollen with conceit. It does not dike a pigmy in the clothes of a giant. (4) Does not behave unseemly, does nothing to bring a blush of shame, deports itself in accordance with the social and moral proprieties of life, is tactful in its approval to others and suave in its methods of conduct toward all. (5) Love does not seek its own interest but the interest of another. It gives itself without thought of a return. Love is not a coin stamped with the image and superscription of self-interest to be bartered away to increase one's selfish fortunes. Love is not lust. (6) Love is not provoked to anger. Moral indignation is easily exasperated and fanned into a rage, but under the restraining influence of love, no bitterness is inspired by the keenest sense of injuries. The spirit of vindictive rage cannot intrude itself within the sacred precincts of love. (7) Love does not take account of evil. It does not register the wrongs inflicted, and store away a feeling of resentment, awaiting an opportunity to retaliate; love cherishes no malice, de-



# Make This Week Memorable Among Southern Baptists

BY EVERY CHURCH ENLISTING  
ALL ITS MEMBERS IN MAKING  
REGULAR WEEKLY OR MONTHLY  
CONTRIBUTIONS TO THE CO-OPER-  
ATIVE PROGRAM THROUGHOUT  
1926

Date of the  
EVERY-MEMBER CANVASS  
for the  
BAPTIST CO-OPERATIVE PROGRAM  
for 1926  
*Embracing Missions, Education,  
and Benevolences*

1925 DECEMBER 1925						
SUN	MON	TUES	WED	THUR	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

vises no plans to return evil for evil. (8) Love does not rejoice over unrighteousness. The wrong doing of others is deprecated by love. It neither approves, nor finds pleasure in the wrong doings of men against any class or color or condition. "Love cannot share the glee of the transgressor". Love and Truth are personified. They rejoice together. The source of their joy is the whole sum of good in others, unblemished by the presence of the bad in any form in the conduct of men. Love and Truth will not sound the note of joy over any evil things. (9) The artist now adds some passive and attractive characteristics to his portrait of Love. (1) Love beareth all things. The word "beareth" is of uncertain meaning in this passage. It seems to represent love as possessed of the power of self restraint which checks the outbreak of uncontrollable passion, whether of anger or sorrow. It is proof against the surging tide of emotions which sweep men from the haven of sanity, self control, and safety. Like the roof of a building it covers and protects by bearing up under the pressure of the wind and the pelting of the rain. It weathers the storm, "It endures wrongs and evils and covers them with a beautiful reticence". (2) It believes all things. Love is not pessimistic, believes the best things of men and conditions, slanders no one, credits all with all sincerity, impugns no one's motives; never makes others appear in worst possible light. It assumes the best of all conduct and character until the best is shown to be impossible. (3) Love "hopes all things". "Hope is averse to sourness and gloom. It takes sunny and cheerful views of man, of the world and of God, because it is the sister of love". (4) Love bears all things, the disagreeable, the painful, the hurtful. Things of life, love endures without a murmur;

the hateful, spiteful, and injurious treatment of men, love patiently endures to the end.

Paul now passes to the permanency of Love. Its eternal durability is affirmed and its superiority to the special gifts is justified. (Vers. 8-13.) "But love never faileth, but whether there be prophecies they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away. For we know in part and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away. (Vers. 8-10.)

The superiority of love to all spiritual gifts is shown from the temporal and provisional character gifts, they are for this world only. While love is for both time and eternity. Tongues prophesy, and knowledge shall pass away, shall cease. They are temporary expedients made necessary by the limitations of our present state. They are fragmentary, "we know in part, we prophesy in part, we cannot speak out the whole truth, even under the disclosures and impulsion of the Spirit, since the limitations of our knowledge set bounds to our prophetic deliverances. When complete knowledge is come, there will be no longer necessity for an extraordinary gift of the Spirit, to special individuals, to know in part". "Tongues were a rapturous mode of addressing God; and no such rapture would be needed when the Spirit was in his immediate presence. But tongues seem to have ceased first of all the gifts". The apostle does not say that tongues, knowledge and prophesying will cease, at some point in the history of Christianity here, but these shall cease in that Perfect Day.

Two illustrations are employed to show the ground of the imperfection of our present knowledge, "When I was a child I spake as a child, I

felt as a child, I thought as a child; now that I am become a man I have put away childish things. For now we see in a mirror darkly (in a riddle) but then face to face, now I know in part, but then shall I know fully even as was also fully known". (Vers. 11-1.) Our ability to grasp knowledge is limited like that of a child. We are in the nursery, our limitations put us there. Our imperfect powers incapacitate us for perfect knowledge. Again our knowledge comes to us through imperfect media. "Our knowledge of divine things in this life cannot be direct. All comes through the distorting medium of human thought and human language, figures, types, symbols, etc. Even those who are illuminated by the Spirit can give only a few rays of the truth and those not direct, but reflected. Even the Gospel is a riddle compared with the full light of the life to come". (Robertson.) Both the believer's capacity to know the truth and the medium through which it is conveyed are fraught with limitations and imperfections of our present state of being. These forbid an exhaustive knowledge of divine things. What we know so imperfectly is the forecast and assurance of what we shall know in that glad day yet to come.

Paul reaches the crowning note in his praise of love in the last verse, "But now abideth faith, hope, love, these three, but the greatest of these is love". (Ver. 13.) Neither Faith, Hope nor Love belong to the extraordinary gifts of the Spirit. They are common graces exercised by all true believers of all time. These are the graces which distinguish the Christian man from the unchristian. Of the ever abiding moral excellences love is the greatest. Superiority of love over knowledge and prophesy consists in Love's eternal duration. Love is also superior to the other two eternal

graces, faith and hope. The three eternal graces find their superiority in that they have for their object God as revealed in Christ. Faith finds its object in the eternally present revelation which God gives of himself in Christ. Hope finds its object in the ever future revelation and the inexhaustible fullness of God's promises while love finds its object in the infinite beauty of God's goodness. We could wish Paul had closed his panegyric of Love in telling wherein love is superior to both faith and hope, but he did not, so we put down our pen where he laid his down, with many suggestions clamoring for utterance.

## MOORHEAD, SUNFLOWER AND LIBERTY

My two years pastorate came to a close at Moorhead and Sunflower with August. During my stay there were over 100 additions and an old church debt paid off and the parsonage was made larger. I helped in ten revivals in which there were over 200 additions to the churches. The Liberty saints gave us a warm welcome. Good congregations greeted us at each service. The church has decided to begin a revival October 25th and ask the pastor to do the preaching. Pray for us.

—Homer H. Webb, Pastor.

The same instructions may be given to the plump and to the lean with beneficial results guaranteed, to-wit:

Advice to the thin: Don't eat fast.

Advice to the fat: Don't eat. Fast.

"Money ain't good foh some people," remarked Rastus. "De mo' dey is worth, de mo' worthless dey gits."



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Boseman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.

Mississippi Woman's College, J. L. Johnson, President.

Clarke Memorial College, H. T. McLaurin, President.

Blue Mountain College, W. T. Lowrey, President.

**Mississippi Woman's College Notes**  
September 16, 1925, Mississippi Woman's College opened with the largest attendance ever known. Seated on the platform was the faculty together with the pastors of the different churches of Hattiesburg.

Rev. Davis read the scriptures, followed by prayer by Rev. Lack. Dr. J. L. Johnson then introduced the new members of the faculty. He then asked if anyone else had anything to say. Dr. Harmon rose and gave a very fitting tribute to the president, Dr. J. L. Johnson, saying how proud Hattiesburg and all South Mississippi were of such a man. Dr. Johnson spoke of the plans for the college and the many things we hoped to accomplish. The audience then stood and were dismissed by Rev. McIntosh. With such a splendid beginning, our school is sure to be a success.

The different organizations have begun their active work. Sunday, September 20, the Life Service Band had their first meeting. Many new members were added, making a great number. This means so much to our college because these fifty girls are willing to devote their services to the work of the Master. The best thing in the Life Service Band is the personal work. Miss Willard P'Pool has charge of the jail work; Miss Auris Pender, the work among the negroes; Miss Bertie Thompson, community Sunday School work; Miss Madeline McCann, the street meetings; and Miss Naomi Braswell, the hospital work. We have Miss Frances Landrum as President and the work is sure to grow. Ten of the Student Volunteers were at the first meeting of the Volunteer Band and six new members were added. Miss Bertie Thompson is Leader for this year. The B. Y. P. U. work has begun with more spirit than ever before. The eight Senior Unions had large enrollments on the first Sunday. We hope to soon have every M. W. C. girl enlisted in one of these unions. Miss Christine Rush is our Director for this year and she is a leader who is hard to beat. The Y. W. A. gave a reception at the home of Dr. J. L. Johnson Saturday night, September 19th, in honor of the new girls. Many interesting games were played. Cake and ice cream were served. At the chapel hour Wednesday morning, September 23, a splendid program was given by the Y. W. A., in which Miss New Girl met her old time friend, Miss Y. W. A. Spirit with her helpers. The program was rendered in a very sweet way, after which every

girl joined our College Y. W. A. Miss Arda Stringer is President for this year.

Wednesday, September 29, all of the Woman's College girls met in the chapel for the regular meeting of the Y. W. A. After a short devotional the Mission Study Classes were organized.

The girls' own College Y. W. A. Mother, Mrs. Wilkinson, called out the names of the girls who are to teach the different books and the room in which each book would be taught. As the name was called the girl arose and twenty or more girls accompanied her to the class to enroll as members. The following are the names of the ones who are to teach with the name of their books:

**Kodak**  
finishing and  
supplies by mail  
Prints 3+4+5+each  
WRITE FOR CATALOGUE  
**LOLLAR'S**  
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To distribute religious literature in their own communities. Big pay. Experience not required. Spare time can be used. Write for special terms and territory. Universal Bible House, Dept. 124, Philadelphia.

**School Desks**  
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**Southern Desk Co., Hickory, N.C.**

Look Around Your Attic; Highest prices paid for old postage stamps used before 1870, preferably on the original envelopes.

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Beautifully every room without marring wall paper  
**Moore Push-Pins**  
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Hang up heavy framed pictures with  
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"The Hanger with the Twist"  
10c pkts. Everywhere  
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Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas 2514 Glenwood Rd. Dept. 286 Brooklyn, N. Y.

Mrs. Johnson, Stewardship of Life.

Annie Ward Byrd, Heroes of the Cross.

Madeline McCann, Southern Baptist in the Far East.

Cecelia Durscherl, Stewardship of Missions.

Lottie McCoy, The Moffats.

Auris Pender, Laborers Together.

Lucy Wall, Ministry of Women.

Naomi Braswell, From Strength

to Strength.

Arda Stringer, Playing Square With Tomorrow.

Mary Lee Hammack, Leaven in Japan.

Dorothy Little, Romance of Missions in Nigeria.

Lou Story, Year Book and Methods.

Because the pastor, Rev. W. S. Allen, of Immanuel Church, the church of Woman's College, was to be away for a month, Baptist Day was moved up one week and was observed September 27. Two young ladies, Misses Frances Landrum and Jessie Johnson, told in a sweet way what it meant to join the college church and what it meant to be able to bring your tithe to your own church. Brother Allen then preached a forceful sermon along this same

line, after which Dr. Johnson made a short talk. It made every heart glad when forty-five girls came down the aisle bringing their letters or coming under the watch care of the church. This number added to the thirty-one who joined last Sunday makes a total of seventy-six new members and we feel that others will join forces with us later.

## Some Day

that chubby youngster will need to go to college. Insure him that opportunity now by opening a Savings Account and systematically increasing it year by year.

## The Merchants Bank & Trust Co.

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**Bolen Nursery & Orchard Co.**  
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## Mississippi College

100 years old in 1926—A Christian College for Men. Located in Clinton, one of the most healthful places in Mississippi, eight miles from Jackson on a concrete highway.

Member of the Southern Association of Colleges.

Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.



There have been only two meetings of the B. Y. P. U.'s and we only lack twenty girls before every Baptist girl will be enrolled. We shall not stop until every girl has been enlisted and is doing active work. The workers are striving very earnestly to live up to the motto of the B. Y. P. U.: 2 Timothy 2:15.

—Bertie Thompson, Reporter.

#### Mississippi College Notes

It is a source of great gratification to see the splendid way in which all phases of college life are progressing. Class work, religious activities, sports, Literary Societies, and the various clubs are organized, lined up, and ready to do the best work in this the Centennial year of the college that they have ever done. As to class work, it is a common campus expression that it is above the standard set in past years. The freshmen seem to represent an unusually high type of intellectuality. A Clinton business man made the remark that he had heard neither criticism nor complaint but only praise of the general prevailing spirit and of the work done in the class room. In religious activities almost complete success has been achieved in enlisting students. This is due largely to the quiet work of the Baptist Student Union under the direction of its very able President, Mr. James H. Street. In sports, every man has signed up for some form of physical exercise and unless this exercise is taken regularly no credit will be allowed for physical education. The Literary Societies will have their formal opening soon. They promise to have a great year. Altogether, this year promises to be the best in all the hundred in the history of Mississippi College.

The college was delighted to have the great gospel singer, Mr. Brown (who was with the famous Southwestern evangelist, Mr. Williams, for many years) in chapel Wednesday. Accompanying himself with his harp, he sang several old gospel hymns, to the great enjoyment of the students. Before closing he sang the humorous selection, "The Irish Jubilee".

The student body, as well as the team, is already prepping lively for the Millsaps game in Jackson, Oct. 23. Everywhere there is talk of the inevitable victory for M. C. Not the least among the contributing factors to the victory will be the presence of the entire student body of our fair sisters of Mississippi Woman's College. With the support of those related so dearly, we could not do otherwise than win.

#### S. B. T. Seminary

Dr. John R. Sampey, professor of Old Testament Interpretation at the Southern Baptist Theological Seminary for the last forty years, was honored in a unique celebration Sunday, Sept. 27, at Forks of Elkhorn Baptist Church, Duckers, Ky. It was primarily a celebration of Dr. Sampey's forty years as an ordained minister, but happened on his

twenty-second birthday at the Forks of Elkhorn Church and since that time has been pastor of the church twenty-two of the forty years. His three pastorates there have been from 1885 to 1891, 1904 to 1915, and 1920 to the present. The celebration was in charge of Deacon Sam A. Mason and Associate Pastor Luman F. Marsh, a Seminary student. Dr. A. T. Robertson, Dr. Sampey, Rev. Thomas A. Johnson and Mr. W. A. Farmer were speakers. The ladies served a typical "blue grass" dinner. A purse of \$200.00 in gold was presented Dr. Sampey and he received an additional \$5.00 in a birthday cake. There were six people present who attended the ordination forty years ago. Such men as Dr. Howard F. Kerfoot, Dr. John A. Broadus and Dr. G. W. Riggan were predecessors of Dr. Sampey. From 1891 to 1904 seven students of the Southern Baptist Theological Seminary, who are now leaders among Southern Baptists, were pastors of the church. They are: W. C. Tyree, D. G. Whittinghill, J. D. Robertson, Rufus W. Weaver, C. C. Coleman, L. B. Warren and J. W. Cammack.

#### FROM PASTOR WILSON AT SHUBUTA

On September 18th we landed at Shubuta, Miss., to take charge of the Shubuta Baptist Church as pastor. We found extended repairs and improvements made on the pastor's home, and the pantry thereof well filled with good things to eat. We held our first services as pastor and people the third Sunday, and never were this preacher and family more cordially and graciously received. We believe we are here in the good providence of God, and we are praying that He will guide and richly bless us in the work here to His own name's honor and glory.

Shubuta is an old town of cultured and prosperous people. The activities of the Baptist Church were going smoothly and effectively on our arrival. In many ways we see evidences of the good work of our predecessor, Rev. C. M. Morris. In fact, he and his estimable family were held in high esteem by the community and county.

Brother Editor, I am gladly back in Mississippi, after a few months' sojourn in Alabama, and I am here to serve the Cause of our Lord whenever and wherever possible.

Gratefully and faithfully,

—H. D. Wilson.

Pilgrim's Rest Church met last Sunday to elect a pastor. The results of the meeting have not yet been learned.

"Suddenly and violently the storm burst upon us," said a tornado victim, as he related his experiences to an interested group. "The house was scattered before the four winds. How I escaped being torn to pieces I cannot tell—"

"Heavens above!" cried one of the listeners, "that reminds me that I forgot to mail a letter my wife gave me!"

#### CAN A SCIENTIFIC MAN BELIEVE THE BIBLE?

A new book answering this inquiry, very pertinent for the present day readers. By the renowned Surgeon

DR. HOWARD KELLY  
of Johns Hopkins University. A simple and convincing tale. Send for copy at once, \$1.25. J. H. Fleming (above address).

#### EASTERN BAPTIST THEOLOGICAL SEMINARY

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## Gland Extracts Make Hens Lay



JUST OUT! An amazing new scientific discovery that is one of the greatest money-making helps that poultry raisers have ever known. Helps make hens lay as never before thought possible. Results are almost unbelievable!

#### ACTS ON HEN'S OVARIES

Any poultry raiser can now get dozens of eggs all winter long by using this remarkable new preparation that combines poultry vitamins and gland extract. This preparation acts directly on the hen's ovaries with amazing results in increased egg production and general health. For hens have glands just like humans. They need vitamins, too. They are vital, too. And TABLATED VITAMINES contains both these precious energizing substances that act upon the vital organs of fowls. Everyone knows the marvels that have been accomplished with vitamins and gland extracts for human beings, and here, at last, is an equally scientific compound to tremendously increase the egg yield of all hens.

## Five Times The Eggs

Eggs! Eggs! And still more eggs—even in coldest weather! Just crush a few TABLATED VITAMINES in the drinking water. Then watch the action! Government station reports that hens fed vitamins laid 300 eggs. The ordinary hen lays only 60. Think of it! Five times the eggs! Five times the profit!

### Money Back Guarantee

The Poultry Vitamines Company hereby binds itself and agrees to refund to any purchaser of TABLATED VITAMINES the total amount of his purchase if for any reason he is dissatisfied with the results obtained from the use of this product. This guarantee is legally binding and it is distinctly agreed that the customer is to be the sole and only judge of results.

#### THE POULTRY VITAMINES COMPANY

out this marvelous scientific treatment without any cost to you unless you get the results we claim and you expect. The most liberal trial offer ever made! Backed by the entire resources of the Poultry Vitamines Co.

## Full Size \$1.00 Package Given Free to Introduce Tablated Vitamines..... FREE

Here is a smashing offer that means many dollars in your pocket. Just mail coupon below and you will be sent at once two regular One Dollar Size packages of TABLATED VITAMINES. Pay your postman only \$1, plus 17c postage, when he delivers both packages. Sell one package to a friend for a dollar and thus get your supply for nothing.

### You Take No Risk

You can't possibly lose on this great offer. If your hens don't start laying within 48 hours, if your egg pile doesn't grow by leaps and bounds, or if you are not 100% delighted with TABLATED VITAMINES for any reason your money will be refunded without question. What offer could be fairer?

#### Powerful Gland Extract

Increased egg production, gain in health and weight, recovery from disease—these are but a few

of the beneficial effects. For the gland extract and vitamins act upon the vital organs of the hen bringing renewed life, vigor, and egg laying capacity. If you doubt these statements, divide your flock in two parts and make an actual test of TABLATED VITAMINES. This will give you absolute and convincing evidence.

### Higher Egg Prices Predicted

Experts who have their fingers on the pulse of the produce market claim that we shall have higher prices this year for eggs than ever before. Some even predict a \$1 a dozen price. Fortunately the poultry raiser who uses Tablated Vitamines. Don't mourn your fate if your hens are not producing later on when prices hit the ceiling. Start now to make them lay more eggs than ever before. We positively guarantee that your hens will lay from two to five times the eggs within thirty days after starting the Tablated Vitamine Treatments or we will refund your money.

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The Poultry Vitamines Co., Dept. A-30  
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Send us two regular one dollar size packages of TABLATED VITAMINES. I will pay postman only \$1, plus 17c postage, on delivery of BOTH packages. You agree to refund my money at any time within 30 days if I am not entirely satisfied with my increased egg yield.

Name \_\_\_\_\_  
Address \_\_\_\_\_

(If you prefer, you may send \$1 with this coupon and we will prepay postage and you will get the shipment sooner as C.O.D. packages often take longer in the mail.)

Do facts and figures mean anything to you? Do 300 eggs bring more money than 60? Do fat hens sell for more than lean, scrawny chickens? The answer is as plain as the nose on your face. So send for your TABLATED VITAMINES right now. Remember—this product contains the essential elements that act upon the Ovaries or Egg Producing Gland. It provides the precious vitamins that are so essential to correct metabolism. It's guaranteed to give satisfaction or money back!

### Mail Coupon Today

Don't delay! You risk nothing! Get lots more eggs right now while prices are high. Send coupon today if you want more eggs and more profit than ever before.

### The Poultry Vitamines Co.

Dept. A-30  
837 Spruce Street, Philadelphia, Pa.



## THE SIMPLICITY OF PRAYER

Prayer is (or should be) the expression of the real and true (not worked up) desires of the human heart, the confession of known sin, and the expression of gratitude or thankfulness unto God for all benefits.

Prayer is not (or should not be) a command or a demand upon God for anything unless we are absolutely sure before we make the petition that it is in accord with His will. It is wrong to ask God to do anything for us that He has given us the wisdom and power to do for ourselves; in that case we should only ask for strength and courage to do the things He has commanded, or taught us to do, in His word. It is dangerous to pray presumptuously, for sometimes prayers of that kind are answered to our own hurt. Prayer is a simple thing; a little child begins crying, the mother knows something is wrong, she asks: "What is it?" If the answer is "bread" or "water", she quickly supplies it. But if it is a sharp knife that is tempting the child she says: "No, you can't have it." But do not forget that the begging child gets more than the one who only asks once. Sometimes he gets a whipping for begging for what he cannot have; but he wins out more times than he loses.

God deals with us as we deal with our children, only He never makes a mistake as we so often do; when He whips us, it is for our profit, not for His pleasure. We should always avoid praying selfishly; remember how we get worried with our children when they want something to consume on their own lust, something to gratify their own appetites.

Prayers that please our Father which art in heaven are intercessory prayers; asking favors for others. There is a pathetic touch which comes to us from the child who is begging for his little brother or friend, that doesn't come when he is begging for the same thing for himself. Jesus is touched with compassion when we plead with God for our brother. We ought to pray for one another. I crave the prayers of my readers.

—S. E. Heath.

## SIPSEY, ALA.

It was a great spiritual treat for Sipsey and a special joy of mine to have Brother C. E. Welch, of Canton, Mississippi, with us for a ten days meeting. The Lord used him in a great way here as He has in other places. His sermons were clear-cut, forceful, practical, full of food for the Christians; yet sufficiently plain and simple that any sinner could understand. The peace, dignity, and quietness, yet strong love for Christ's Kingdom work as well as the love of the lost that characterized Brother Welch soon swept over our town. And not only during the meeting, but seems to continue to be a permanent blessing.

Brother Roy Peterson from the B. B. I. led the singing. Brother Peterson is a consecrated worker

and we enjoyed his work.

The visible results were 17 additions, and 4 the next service, and a great revival spirit among our Christians of all denominations.

The Lord has been gracious towards us this year in giving us a good revival at each one of our churches, 50 additions with the three.

It was my privilege to go to Sayre, a mining town near Sipsey, for a ten days meeting. Here we organized a Baptist church with six members and closed with fifty-one for the Baptist church and nine for the Methodist confessed Christ.

In two other meetings that I assisted we received forty-four additions at one and nine at the other, forty-three for baptism. I find these Alabama preachers good yoke fellows to work with.

I crave the earnest prayers of our Mississippi people, that I may do the Lord's work in a great way in this much needed section.

Yours for Christ's Kingdom work,  
—D. W. Bishop.

## SHUBUTA BAPTIST CHURCH

The Shubuta Baptist Church called Rev. H. D. Wilson of Wiggins, late of Townley, Ala. He and family arrived Friday; had the pantry ready for them to cook. Repairing and repainting the pastor's home for them. Preached his first sermon yesterday. Scripture read was the parable of the pounds, and if he had a text it was "Occupy till I come", and his idea was, what is the right relation of the church to the pastor and to the world. Said he wanted half dozen five minute talks Wednesday evening at prayer meeting on what the church expected of the pastor, and he might tell the church next Sunday how to make a big preacher out of a common preacher. If he continues to preach as he has started out we think we have a big preacher now. One thing we like, he is not on the lookout for another place, if the church will support him with their presence, prayers and means. Brother Wilson, wife and two daughters were received into the church by letter last evening and we look for a working church under his leadership.

We have had a valuable accession to our church in Brother J. Reese Rogers of Meridian. He was chairman of the Pulpit Committee and when he did not have a minister, laymen or a layman to fill the pulpit, he did so himself, and he did well.

—W. H. Patton.

## COUNTY WIDE REVIVAL AT COLUMBIA

The sixth county-wide revival under the auspices of the Baptist Church at Columbia was held Aug. 30th to Sept. 7th. These meetings were begun in 1919 and have been held annually at this season of the year with the exception of 1924. Services were held this year each morning at 10 o'clock in the Baptist Church at Columbia and in the open on the high school campus each

evening at 7:30. Services were also held in mills and in a number of school houses throughout the county.

The services in Columbia were led by Dr. T. L. Holcomb of Sherman, Texas, former pastor at Columbia, under whose ministry the county-wide revival movement was launched. Dr. Holcomb is greatly loved at Columbia as he is wherever he is known and all who heard him were agreed that they had never heard a greater series of sermons. He magnified Christ, the Lamb of God, as the only hope of salvation and preached with great power. His ministry has certainly been blessed both in Mississippi and in Texas.

Pastor Wayne Alliston, who is much loved in Columbia and throughout the county, Miss Jennie Watts, the efficient church secretary and other local leaders had made all plans for the meeting and led in a splendid way. The music was under the direction of Mr. S. E. Lawrence, one of the deacons of the church, assisted by Mrs. Ed. Robinson, the church pianist, and by the church orchestra and was a great help to the meeting. Others who assisted in the meeting were Rev. Rodney Branton, Rev. D. W. Nix, Rev. Wm. Bass, other pastors of the county and the writer. They helped in the personal work and preached throughout the county.

Prof. W. S. Helms, Superintendent of the Industrial School, had a group of students from the school present each night. On Saturday night, which was designated as Industrial School night, he brought in the entire school and led the students in a program of music and Scripture quotations which was a delight to all present. There is certainly a fine religious atmosphere in the school.

Large crowds attended the meeting from the town and county. As a result of the efforts put forth, one hundred and thirty-three united with the Baptist Church at Columbia, the greater number of them for baptism. About thirty united with other churches of the town. Quite a number of students from the Industrial School were converted and united with the different churches.

This county-wide revival effort does not in any way interfere with meetings in other churches of the county. The other churches had already held good meetings with a number of conversions and additions to their membership. These county-wide meetings serve to emphasize the importance of evangelism and help to create the spirit of co-operation among the churches of the county. It is likely true that there is no county in the state with a finer spirit of fellowship among the churches of the county than exists in Marion County.

May God's richest blessings continue to abide on all the work in Mississippi.

—N. R. Drummond.

Contractors continue building new buildings while the Seminary goes on doing business at the old stand.

## IN MEMORIAM

## In Memoriam

Mrs. Mary Elizabeth Burges Long was called to her reward July 30. She was 68 years old, and has lived in Hinds County most of her life. She was married to J. A. Long in 1881.

There were six children born to the union, and Mrs. Long was the first of the family to answer the last call. The children are: Chas. L. Long, R. L. Long, both merchants of Raymond; Geo. M. Long of Canton, ice cream dealer; Mrs. J. T. Campbell, wife of a Methodist minister at Meridian; Miss Sallie Long, student at the Baptist Bible Institute; and J. C. Long of Meridian, traveling salesman.

There are a host of friends who mourn her home going. She was known and loved for her real worth. She was a Christian mother, and all her children are Christians. She was a devoted wife and companion. She was a faithful church worker. She shall be greatly missed.

—S. C. Rushing, Pastor, Raymond.

The Father looked down from His great white throne  
Upon earth's garden where His seed had been sown;  
And beheld as he looked with tenderness and care,  
Many blossoms and fruits: Some dwarfed, some rare.

Many days He gazed upon His own rich bower,  
Then carefully plucked its choicest flower;  
One pure white Lily, rich and full blown,  
To blossom more perfectly in the heavenly home.

You pure white Lily, so true to your kind  
Braceless faced the chill of many spring winds  
And with head uplifted at the dawn of each day  
Withstood the heat and the foes of life's long fray.

You pure white Lily as your fragrance have given  
Many years of service to the Father in heaven,  
As you lovingly ministered to those in need  
Giving your smiles with each kindly deed.

To you, pure white Lily, of mothers most dear  
No good-byes we said as beckoning angels drew near,  
But ready and listening for the Master's sweet voice  
We'll anchor in that haven with you to rejoice.

—Daughter.

## At Rest

Mrs. Annie McMillan Hamrick, beloved wife of J. F. Hamrick, passed to her reward Wednesday, September 23rd. Mother Hamrick was born and reared in the Fellowship community, Jasper County.



There she was married and there she reared eight children.

For five years she had been an invalid, and during that time the faithfulness and loyalty of her husband and children was beautiful to see. Five of the children with their families lived near her and 'twas a joy to see their devotion. The interment was in the Fellowship Cemetery, the service being conducted by Bro. W. L. Meadows of Newton, Miss.

In the words of the Bible it can truly be said of Mother Hamrick, "Her children rise up and call her blessed; her husband also, and he praiseth her".

—Mrs. Ola Hilton Hamrick.

#### In Memoriam

On Wednesday, Aug. 26, Brother W. M. McAlpine passed quietly out of this life, at the home of his daughter, Mrs. G. H. Hosey, Stringer, Miss. He was 84 years of age, and he and wife, who preceded him to the grave three years ago, had lived together more than 50 years. Three daughters have gone before, and two daughters and four sons live to perpetuate his memory.

Brother McAlpine was, for many years, a member of Union Baptist Church. A helpful neighbor, a good citizen, whose loyalty was shown during the Confederate struggle. While his comrades were holding their annual reunion, in same town and on same day, passed away to the great reunion beyond. Service and burial at the family cemetery. He was buried with Masonic honors. Peace be to his ashes.

—W. L. Meadows.

#### A Good Woman Gone to Her Reward

Mrs. Annie McMillan Hamrick died at the home of her daughter, Mrs. Addie Bogan, who lives in the Fellowship community, Jasper County, on Sept. 23rd. Mrs. Hamrick was more than 71 years of age, and was spared to live with her husband 54 years. They were parents of eight children, four sons and four daughters, all of whom are now living and have noble families.

Mother Hamrick was, for almost half a century, a member of Fellowship Baptist Church, located in the same community where she was born, reared and reared her family. She was a loyal Christian, a devoted mother, and kind companion. She had suffered more than four years from a stroke of paralysis, but bore it all with patience. Surely, "None knew thee, but to love thee, nor named thee but to praise". Service and burial at Fellowship Church.

—W. L. Meadows.

The first week's enrollment of the Southern Baptist Theological Seminary reached 314, which is on a par with last session at the same time. These are all licensed or ordained ministers. Students continue to come and since each quarter is distinct in a sense, students being able to begin their Seminary course at the beginning of any quarter, another 400 enrollment is expected this session.

## East Mississippi Department

By R. L. Breland

#### Yalobusha Association

This body met with Tillatoba Church September 23rd and 24th. Only 16 of the 20 churches were represented. Brother G. E. Denley and Brother T. T. Gooch were re-elected Moderator and Clerk, respectively, and Brother G. T. Lyon was elected Treasurer. Dr. R. B. Gunter, our efficient State Secretary, represented the denominational work and made a great address. Brethren R. A. Kimbrough and J. R. G. Hewlett of Tallahatchie Association were also visitors, as were Brother H. S. Sepherd and wife and Brother A. A. Bruner of Calhoun. These added much to the work of the Association.

R. L. Breland, the appointee, preached the annual sermon, his theme being "The Gospel"—Romans 1:16. The congregation was large and orderly and all seemed to enjoy the proceedings. An abundant repast was spread at the noon hour and every one seemed to be hearty.

In the afternoon Brother J. G. Lott read the report on Missions, which was ably discussed by Brethren Gunter, Kimbrough, Hewlett, Johnson and others. The discussions were to the point and urged upon the messengers the importance of supporting the work liberally. The report on Christian Education was read and discussed by R. L. Breland, Brother H. L. Johnson, Dr. Gunter and others.

Social Service report read by Brother T. T. Gooch and ably discussed by himself and Moderator Denley. Law enforcement was emphasized by the speakers, especially in reference to prohibitoin. One of the best hours of the Association was the last afternoon, which was in charge of the W. M. U. Mrs. J. T. Westbrook, the Associational Leader, and Mrs. J. R. Markette, the retiring Leader, made addresses, and they staged a playlet by four little girls from Water Valley showing a phase of the mission work. It was a very impressive hour, and the Association thanked the ladies for the helpful program.

The digest of letters did not show a very encouraging year's work. Only 14 churches got into the report, however, as some were late sending in their letters. The Association has lost two preachers during the year, Elders G. L. Martin and J. R. Sumner, who were specially remembered in a resolution; also Elder W. I. Hargis, who died recently, was specially mentioned as a former pastor of many of the churches.

Pastors present: J. G. Lott, H. L. Johnson, C. T. Schmitz and R. L. Breland. The meeting will be held with O'Tuckalofa Church, five miles east of Water Valley, in September, 1926. A splendid session was held.

#### Notes and Comments

Pastor J. G. Lott has resigned the work of Water Valley. His future plans are unknown. He has done a very fine work there.

Elder Lee B. Spencer, formerly pastor at Oakland and field, is now working for the Southern Baptist Seminary, Louisville, Ky. He will take up the pastorate again after the first of next year. Mrs. Spencer and the children are still at Oakland.

O'Tuckalofa Church made the greatest net gain in membership last year of any church in the Yalobusha Association.

The church at New Hope, Yalobusha County, has recently elected three brethren as deacons who are to be ordained soon: M. Melton, J. Johnson and G. French. The church recently had a great revival and others are still uniting.

Pastor C. T. Schmitz has done a good work at Pleasant Grove, near Coffeeville. Two deacons are to be ordained there the third Sunday afternoon.

Two of the members of the Coffeeville Church are in the hospital, Brethren J. F. Provine and J. W. Davis. Also Mrs. L. Graves is real sick, and her husband, not a member of this church, is in the hospital. May the Lord soon restore them every one.

#### LOUISVILLE SEMINARY OPENING

Chas. F. Leek, Publicity Secretary

The first two days' enrollment at the Southern Baptist Theological Seminary at Louisville reached 267 licensed or ordained ministers and forebodes another record attendance. This is about equal to last session's early registration, when 415 matriculated for the entire eight months.

A manifestly improved Esprit de Corps is noted among the students. It surpasses anything heretofore seen here. Contributing causes are no doubt the anticipated removal this session to "The Beeches" where the Seminary's completely new home is receiving finishing touches, and the Seminary's pronounced loyalty to New Testament principles and doctrines.

Accompanying the opening of the Seminary were two superb features. The first was President Mullins' address on "Christianity in the Modern World", an address which it is hoped the religious press will be interested in and which can be secured verbatim in the Review and Expositor. The address was a great pronouncement on Christian soundness and sanity. The second feature was a series of three lectures on "The Five Churches of Great Britain", by Dr. T. R. Glover, Fellow in St. John's College, Cambridge University, England, and public orator of the university. Dr. Glover was the Julius Brown Gay Foundation lec-

turer. Rev. W. D. Gay, founder of the lectureship, was present for the first time since the course had begun thirty-two years ago.

No time was lost in starting classes and every professor was on hand after an invigorating summer. Dr. John R. Sampey, professor of Old Testament Interpretation, returned several weeks ago from a visit to South America where he manifested his love for lost souls. He and Dr. A. T. Robertson, senior member of the faculty, apparently have been drinking at the "fountain of youth". Dr. Gaines S. Dobbins, Sunday School and Church Efficiency expert and professor of these departments, has correlated the material of a year's research in Columbia University, the world's famous educational institution, and is again leading his students in this rich field.

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## LONGVIEW

We have recently had one of the greatest revivals this community ever had. The preaching was done by the pastor, Brother E. D. Pearson. Great crowds of people came at each service to hear the simple gospel of Christ preached in a powerful way. No high-power or high-tension methods were used in "talking up" a revival; but rather the old gospel way of "praying down" salvation.

There were 27 additions to the church by baptism and 9 by letter. We thank God for putting it in the

hearts of the members of this church to ask our pastor to do the preaching in this meeting, and that He so wonderfully manifested the presence of the Spirit in these services.

Your brother in Christ,  
—W. E. Martin.

## MONEY IN OLD LETTERS

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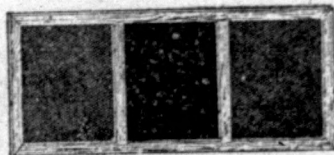
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## State Mission Rallies

## The Way Out

From the first of January to the 10th of October the total receipts on the Unified Budget amounted to \$180,581.

State Missions' part of the above amount is \$28,892.96. The appropriation for the year is \$88,000.00.

The way out is a rally in all Baptist churches in the State between now and the first of November. Obtain a liberal offering from every member for State Missions.

Zion Association is already organized for rallies. Two men will be at each church, either morning or afternoon on a Sunday.

Pike County Association, under the leadership of Judges J. H. Price and F. D. Hewitt, will carry out a similar plan.

George County is on the job for State Missions with Reverend S. J. Rhodes leading.

We trust every association will catch step. It will require organization. It will require hard work. It will require giving in proportion to the harvests, if we reach our goal. It will require the best preaching we have ever had. But would you care to do less? Send your men, preachers and laymen, two and two.

R. B. GUNTER, Sec'y.